Preface 前言

Yi Jing (*I Ching*《易经》), the Book of Changes came into being in the times of the Western Zhou Dynasty (西周 1046 ~ 771 B. C.). It has been the most archaic works among the Chinese classics ever since. Various schools of thinkers developed their philosophies from the primitive philosophical perspectives expressed in *Yi Jing* (群经之首，百家之根), like Taoism (Lao Zi 老子), Confucianism (Confucius 孔子), Mohism (Mozi 墨子), military strategists (Sun Zi 孙子), and alike.

Yi Jing was originally known as *Zhou Yi* (《周易》 Zhōu Yì) as it was written in the Western Zhou Dynasty. In the Western Han Dynasty (西汉 206 ~ 25 B. C.), Confucian scholars took *Zhou Yi* and the other five books, the *Book of Poems* (*Shi*《诗》), the *Book of History* (*Shang Shu*《尚书》), the *Book of Rites* (*Li*《礼》), the *Book of Music of Zhou* (*Yue*《乐》), and the *Spring and Autumn Annals* (*Chun Qiu*《春秋》) as the Six Classics (六经). Since then *Zhou Yi* was called *Yi Jing* (see Appendix 1. The Five Classics, Four Books, and the Thirteen Confucian Classics 四书五经，十三经).

The Influence of *I Ching*

The influence of *Yi Jing* has been wide-ranging from the East to the West, and far-reaching in all walks of lives. There are over 100 institutions of *Yi* studies in the world. "*Yi*" (易) means "Change", and is used interchangeably with its synonym *Bian* (变 Biàn) in the original text of *Yi Jing*. The Book addresses the principles for making changes, adaptability to new situations (唯变所适), and the natural laws governing what never changes as

constant (不易之宗). In the Chinese culture, these core concepts are the forerunner of Chinese philosophies that form the essential components in leaders' political philosophies and people's personal philosophies.

Political leaders gain inspirations for governing strategies from *Yi Jing*; military strategists regard it as the art of war; medical practitioners take it as a book of medicine; educators read the book for nurturing ideas; and Taoists take it as the book for celestial being. When it is used as an instrument by economists for stock market analyses, however, the symbols and interpretations are applied with functions more of fortune – telling than foretelling of the trends.

Myths

Although the significance of *Yi Jing* has been positively perceived and received throughout the history for thousands of years till modern times, there are perceptions that *Yi Jing* is mysterious and superstitious and that it is therefore used for fortune – telling only. Obvious evidence lies in the use of the Chinese character "卦" (Guà, Divination) for the title of each of the "Sixty-four Divinations" (六十四卦), and in the descriptions that are characteristic of the language used by a fortune – teller.

The original design of the 64 hexagrams (symbols, scenarios, 卦象 Guàxiàng) was reflecting 64 scenarios existing in the material world, and the original meaning of *Gua* (卦) was to describe the given scenario by explaining what each of the 6 lines (*Yao* 爻) in the particular hexagram stood for, to tell what action would be appropriate to take, once one was in that situation, and to foretell what consequences would be because of the actions taken. Therefore, it would be more accurate to refer the hexagrams as "Sixty – four Scenarios", as I use in this book, rather than "Sixty – four Divinations".

Literally, in the character *Gua* (卦), the left part is "圭" whose horizontal strokes represent the lines in each of the hexagrams; while the vertical line represents the relationships and connectedness among the lines. The right part is "卜", meaning to "foretell" or "predict" the development of the particular scenario.

In the years from the Shang Dynasty (商朝 1600 ~ 1046 B. C.) to the

Western Zhou Dynasty (西周 1046 ~ 771 B. C.), while the philosophical perspective of *Yi* (易) was developed and studied in the Court, in the high class and among scholars, there existed concurrently the practice of divination (占卜 zhānbǔ) by geomancers known in Chinese as *yin - yang xiansheng* (阴阳先生). These fortune - tellers took advantage of the symbol system in *Yi*, used this system as an instrument, and disguised themselves as learned ones from the school of thought *Yin* and *Yang*. Further, they worked out another set of descriptions (占筮 zhānshì) to match the symbols (the lines in the hexagrams) in an attempt to "discover" hidden knowledge between the lines. Their interpretations (筮辞 shìcí) had nothing to do with the original explanations in words matching respective lines in the original hexagrams in *Yi Jing*.

Such phenomenon of one set of symbols with two sets of interpretations lasted and caused confusions between "foretelling" and "fortune - telling". Sometimes the practice of fortune - telling happened in the Court as well. Some rulers of the then states would believe in the warnings of consequences or cautions for certain actions, while some others would not believe in them. The present versions of *Yi Jing* contain texts of a mixture of "foretelling" and "fortune - telling" in some of the 64 Scenarios. The key pairs of characters have been "luck, bad luck", "fortune, misfortune" (幸灾, 福祸 or 吉凶 jíxiōng). Take *Jixiong* (吉凶), for example. The original concepts of *Ji* and *Xiong* in foretelling had been "gain" and "loss" (得失). "凶多吉少" had meant "a probability wherein losses would be greater than gains if…" in predicting future events and in advising to take preemptive actions, before the phrase was used in fortune - telling as a much stronger and serious warning.

Here is a story of Zhou Wu Wang (周武王).

Zhou Wen Wang (周文王, Ji Chang 姬昌), Lord of the State of Zhou (周), developed the set of symbols (the sixty - four hexagrams). Based on the school of thought *Yin* and *Yang*, people practicing fortune - telling followed suit, copied this system, and came out with another set of sixty - four divinations. Zhou Wen Wang had a mission of toppling down the reign of Shang Zhou Wang (商纣王), and relied on his eldest son Zhou Wu Wang

(周武王, Ji Fa 姬发), to carry it out. It was said that Zhou Wu Wang did not believe in prophets.

With Jiang Shang (姜尚, also known as Jiang Tai Gong 姜太公) as the Military Strategist, Zhou Wu Wang decided that it was time to fulfill the mission. Before the troops set out, the historiographer (太史) drew a divination. All the civil and military officials were astonished and frightened to read the doomed disastrous results as "ill omen" (兆象大凶). Zhou Wu Wang did not have his determination affected but led his troops on the way as planned. In response to Zhou Wu Wang's call, more armed forces from other states gathered in Mengjin (孟津), where Fu Xi (伏羲) allegedly created the Eight Diagrams (八卦), near Luoyang (洛阳, my hometown). Zhou Wu Wang had a historic and decisive battle at Muye (牧野之战), near the northern bank of the Yellow River (where Henan Normal University, my Alma Mater, is located), to defeat the army from the capital of Shang. Zhou Wu Wang then started the new dynasty, the Western Zhou (西周) in 1046 B. C., and established its capital in Hao (镐 Hào, southwest of Xi'an 西安).

Hurdles

Some readers, when reading *Yi Jing*, might have had the feelings—

- The hexagrams (卦象): Too complicated to decipher;
- The descriptions (爻辞): Too sophisticated to understand;
- The ancient Chinese scripts (古文): Simply too difficult.

Hurdle 1. The hexagrams are too complicated to decipher.

The hexagram beside each title of the 64 scenarios is a symbol. Unless you intend to undertake a research and to study the system, take it as a symbol only. It is advisable not to try hard to figure out the scenario by matching the explanations in words with what the symbol represents or implies.

Hurdle 2. The descriptions in words are too sophisticated to understand.

The train of thought, sentence structure and wording in ancient times were different from the way of organizing ideas in writing at the present time. Further, the texts available now have been revised and enriched ever since the symbols were created, with more and more social phenomena added in.

Therefore it will be easier to read the texts from the social science points of view, and highlight the parts at which you are brightened. For example, values are deeply rooted in culture, in historic and philosophical writings, and are lasting throughout social progress, like "perseverance", "humility" and "harmony", which are the ones pinpointed and elaborated in this book that readers may pick.

Hurdle 3. The classical scripts in the text are too difficult to learn.

It is true that this poses a real hurdle in the way, blocking the reading and learning process. The original version was in classical writing style with complex characters but present versions available to get hold of are printed mostly in simplified form of characters. The other way out is just skipping the "complex" ones, simply because readers are getting ideas and inspirations from reading between the lines, not line by line.

Hurdle 4. There are more phrases with "classical literal meanings" than one can realize.

This "hidden" hurdle is actually a pitfall of "taking the literal meanings" of certain phrases while reading the text, which affects correct comprehension. The literal meanings of a good number of ancient Chinese characters and phrases were quite different from those in modern Chinese. Take *Wuyong* (勿用 wù yòng) in Scenario 1, for example. It may be read as "do not use" but in ancient times it meant "the functions of … were unable to be played". The other example is "无咎" (wújiù, 咎, literally "blame"), which meant in the text of Scenario 5 "[when it is not time yet,] there is *no harm* to be patient"; and in the text of Scenario 18, "[the particular person is to be] *credited*", rather than "*Don't act*" (in an English version of *I Ching* translated by a westerner). Careful readers will do cross checking in the context, to gain close comprehension or correct understanding.

I have come across a good number of versions of the English translation of *I Ching*, and other Chinese classics like Lao Zi's *Dao De Jing* (《道德经》*Tao Te Ching*), *Confucius Analects* (《论语》), Sun Zi's *The Art of War* (《孙子兵法》), and so forth. Some of them were translated by Chinese scholars, and some by Western scholars. It was noticed that the Chinese scholars had profound understanding of the original but tended to put it in poor English;

whereas the Western scholars had poor understanding but put their misinterpretations in perfect English. In an attempt to help readers to avoid the pitfalls either way, I am selecting the applicable and useful sections from the original texts, and putting them in plain languages.

The Structure of This Book

The main text of this book is arranged to follow the order of the 64 Scenarios (*Jing* 经) as Part I and Part II, and the Commentaries (*Zhuan* 传) as Part III. The version of the original Chinese text is a result of cross checking on the versions published by Beijing Press (北京出版社 2006), Shanxi Ancient Books Press (山西古籍出版社 2006) and Zhongzhou Ancient Books Press (中州古籍出版社 2007). *Pinyin* (拼音) is added onto the Chinese text above each line of the Chinese characters.

The hexagram (卦象) is attached to the title of each Scenario, as is put in the Chinese original, to present the Symbol of the Scenario. The title (卦名) and theme (卦辞) of each scenario, and the names of the two trigrams from the Eight Diagrams (八卦) forming the hexagram of the scenario, are explained in plain language.

The highlighted philosophical perspectives from the 64 Scenarios and the Commentaries are interpreted in the terms of "Essence of change", "Value", "Virtue", "Attribute" and "Principle", for readers to get inspirations and find applicability to their daily life and organizational life.

Appreciation, Inspiration and Application

The text of each of the 64 Scenarios in *Yi Jing* describes the characters of the scenario (situation), elaborates the required qualities one possesses to handle the situation, and comments on the appropriateness of possible actions one may take. As highlights from *Yi Jing*, the advocated values and virtues are meant for dynamic and change – oriented leaders to possess; the guiding principles are meant for readers to follow in reading, to think of their applicability, and to have inspirations in handling real situations.

Given a situation, directors, CEOs, general managers and managers are encouraged to learn the perceptions on change stated in *Yi Jing*, and to design their methods of 1) analyzing the characters of the situation; 2) figuring out what qualities are required to deal with the situation, the most important quality being "adaptability"; and 3) checking periodically on the appropriateness and effectiveness of the actions taken.

Just like the original designers who entitled the last Scenario *Wei Ji* (未济), indicating that categorizing scenarios did not stop here, and that the 64 scenarios were not exclusive, so organizational leaders therefore are expected to get inspirations rather than follow the book, to generate ideas of dealing with new and different scenarios they are in, and more importantly, to have influence on their own environments. With internal and external forces for change as pushing factors, there would be more scenarios and new situations on the way of progress in all domains. This is especially the case nowadays, when the nature of changes has become "expanding", "accelerating", "interdisciplinary" and "cross - boundary".

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May, 2008

概 述

有影响力是领导力的体现。领导力强的人有个共同特点，就是管理有理念、讲话有哲理、做人做事有原则。理念是从一般人持有的观念中提炼提升出来的，高于观念。哲理是通过学习和继承，在领导实践中发挥出来的。在处理一个给出的情形，有原则可循，局面就不会失控。一个组织能够在变革中生存而不被淘汰、发展以至壮大，在于强势的领导和顺势的员工驾驭变化，“唯变所适”，这是变革的法则。变化即进退，这是变革的真谛。理念、哲理、原则、法则等，讲得深刻而且直到现在人们意中有言中亦有的，追根溯源，来自道家和儒家，而老子和孔子的哲学思想，发自同一根本，就是《周易》。

周朝成书的《易》，含六十四卦；春秋时儒家奉为经典，位列六经之首，对其阐释的十篇评论（其中最重要的是“系辞”），叫“十翼”，即为主体起辅助作用；两者合起来，叫《易经》，前为“经”，后为“传”。

这本书是作者应用型研究中国国学的成果之一，分三部分解读《易经》的要义，呈现给读者：第一部分，经部，周易第一到第三十卦（经上）。第二部分，第三十一至第六十四卦（经下）。第三部分，传部。

第一、第二部分按六十四卦的顺序，把每一卦看作是一个特定的情形（Scenario），摘出原文中的要义，即关于应对、处理每一情形所要具备的——

原则（Principle）：处理该情形所依循的一两条原则，如“与时偕行”（第一卦 乾）；“君子以作事谋始”（第六卦 讼）；“以顺动”（第十六卦 豫）；“革言三就”（第四十九卦 革）等。六十四种情形，给出上百条原则。

特质（Attributes, personal characters）：面对特定的情形，君子、圣人，即具有哲学思想的又有领导能力的人，需要具备的个人特点，如“自强不息”（第一卦 乾）；“有孚”（第五卦 需）；“贞正”（第七卦 师）等。

价值观（Value）：如“和谐”、“诚信”（多处出现）、“服从”（第八卦 比）等。认为重要所以必须持有的，有意识地左右行为的，叫做价值观，有些特质也列入其中，如“自强不息”，“诚实”。经部列出上百个价值观。

对人对组织来说,价值是取向问题,不同人不同组织有他们选择最重要的,叫核心价值观。国家国民要共同持有的,叫做“核心价值体系”。一种文化与另一种文化的分水岭在于其哲学,哲学的核心部分是价值观。本书附录中列有西方的一套价值观,读者可以看出其迥异。

德行(Virtue):指一个人受其善意、有益于人的内在驱动,对周围的人、对所在的组织、对国家表现出来的有正面影响力的行为。如“庸行之谨”(第一卦 乾);“君子以施禄及下”(第四十三卦 夬);“君子以制数度”(第六十卦 节)等。德为内在的,善意、正义、是非判断;行为是表现出来的可观察到的而且别人认为适宜而且高尚的。所以“德”“行”常放在一起。情形各种各样,都要有德驱使去应对。每一卦里都有“君子以…”,而且是往往出现在解释该卦主题的“卦辞”中。六十四个主题都列有具体的“德”和“行”。

第三部分,按传部的顺序,摘出原文中的阐释经部关于变易的真谛,即对“易”的内涵的理解,包括变化的规律、法则(Law)和不易之宗,比如——

- “刚柔相推而生变化。变化者,进退之象。”(见系辞上传第二章)
- “君子豹变,大人虎变,小人革面。”(见《易经》第四十九卦 革)
- “革去故,鼎取新。”(见杂卦传)

  此语解释“革故”(第四十九卦 革)和“鼎新”(第五十卦 鼎)。现在更简明的词语是“革新”,指改革者要改进,有创意,能创新。
- “可久则贤人之德,可大则贤人之业。”(见系辞上传第一章)

《易经》并非深不可测。上边仅仅从四个侧面,已经揭示变化的本质和变革的内涵,体现出伏羲传给后人的龙马精神,即生生不息、持续发展和创新突破,对领导改革者不无启迪,如考虑机构结构,讲稳固合理;操作规程,讲支持系统;标准制定,讲高于现时。

读者不用逐卦通读《易经》,而是找出并读通对自己有用的要义。比如讲“原则”,第四十一卦(损)里讲到“弗损而益之”,指的是领导者的“清廉”。清为“不损下”,即清白,不以职权从属下获取私利;廉为“不损公”,即廉洁,不以职位从机构牟取超出职责所规定的利益。读通要义,足以获得灵感,给自己定下行事的原则。每一条要义用英文解释,主要是因为《易经》在世界上影响深远,人家理解有偏差,我们要用正确明白的语言去展示原本的思想,纠正不正确的理解,进而扩大影响。

要觉得《易经》有用有益,需要明白并克服某些认识上的误区而形成

的障碍。有一个误区，是认为《易经》是用来算卦的。从远古的“太极”，“两仪”，“四象”到伏羲见龙马负图而设“八卦”，到周文王演六十四卦，进而由儒家诠释其哲理，贯穿这个过程的是哲学的发展和阴阳师套用同一符号系统的活动。因此哲学语言与迷信词汇并存于周易原文。“卦”其实是看待事和物的观测点，属于哲学的范畴，其符号和术语也被用作算“卦”的工具。算为测评，“吉凶”为“得失之象”，即评估要采取的行动是得大于失（“吉”）；还是失大于得（“凶”）。阴阳先生迷信的“算”（占卜）祸福吉凶，其实是套用了官廷里、中军帐里的“投算”（现在为沙盘推演）。投算是以筹策分析情势，判断胜负。如周武王伐纣，出征前就不相信史官算的“兆象大凶”。

读者也需要留意的是文字陷阱，不能以现代汉语的字面意思去理解古语的字面意思。如“无咎”，易经中经常出现，指“无妨”或“无害”，而不是“不责备”。西方的译文中常这样解释错了。另一个是本来正面意思的词语现在变成负面的，如“潜龙勿用”，“群龙无首”（第一卦 乾）。“勿”为“不能”（不是“不要”），“勿用”指还不能发挥像“成龙”一样的作用。“无首”，像九龙壁上的九条龙，各自表现其特点，不争当头，不恶性竞争，不挑战权威（龙王）。在应用上，领导者不要给中层人员某一个更大的权力，因为这样无不例外地会对其对同事产生心理副作用。

书中《易经》的原文取自北京出版社（2006）、山西古籍出版社（2006）和中州古籍出版社（2007）的版本。在这里非常感谢研究助理王曦所作的文字订正工作，研究助理郑元芳和张路峰所作的增加拼音工作。更要感谢北京传世文化发展中心李胜兵先生的策划、编辑组的审理原稿、整理白话及释义等工作。这些都将给读者以方便。

国学用于管理，尚未系统化，此书是这方面努力的一部分。其中有错误的地方，敬请读者指正，这将是我们共同的收获。

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Yenming Zhang received his Doctor of Education from Harvard University in 1991 on higher education leadership and administration; Master of Education from Harvard University in 1988; and Master of Science in psychology and supervision from Connecticut State University in 1987. He was a Research Fellow at Harvard Business School of Administration from 1989 to 1990, and a Research Fellow at West Point Military Academy from 1987 to 1989.

Dr. Zhang is an Associate Professor in the Policy and Leadership Studies (PLS) Academic Group, National Institute of Education (NIE), Nanyang Technological University (NTU), Singapore. He is involved in the Leadership in Education Program (LEP); Advanced Senior Teachers' Program (ASTP); Management and Leadership in Schools program (MLS); Master of Art (Educational Management, MAEM); Leadership in Education Program, International (LEPI); and Master in Educational Administration (MEA in Chinese). The main courses he teaches include: Servant Leadership in the Civil Service Systems; Chinese classics on change; Leading change in educational management; Cultural leadership; Behavioral leadership; Principalship; and Instructional supervision for professional development.

His research interests and publications are in the areas of Eastern philosophies applied to leadership in modern organizations; Chinese perspectives on leading change; School leadership in China and Singapore; Management consultancy in China; Business communication; Joint venture management consultancy: Cultural and psychological aspects; Curriculum leadership; Gifted leadership; and Servant leadership. His scholarship in the Chinese classics

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Introduction: About *the Book of Changes* 关于易经

The Evolution and Formation of *Yi Jing* 易经的形成与沿革

A. The key elements in the symbol systems

Taiji (太极 Tàijí)

Taiji is the primitive philosophical idea of the two opposing and interweaving forces in nature, i. e., *Yin* and *Yang* (阴阳) that had existed for thousands of years before and throughout the Xia Dynasty (夏 2070 ~ 1600 B. C.). This idea is illustrated in the diagram of *Liangyi* (两仪 liǎng yí) containing the two forces. The core concept of *Taiji* has ever been the origin of the ancient Chinese philosophies.

The Eight Diagrams (八卦 Bāguà)

The Eight Diagrams are the eight combinations of 3 whole and/or broken lines (trigrams), symbolizing the "Sky" (天 Tiān), the "Earth" (地 Dì), the "Water" (水 Shuǐ), the "Fire" (火 Huǒ), the "Wind" (风 Fēng), the "Thunder" (雷 Léi), the "Mountain" (山 Shān), and the "Swamp" (泽 Zé), as shown in Table 1. This set of symbols apparently represents the substantial elements in the material world with the characteristics they possess respectively. These characteristics at the same time analogize those of social phenomena and the natural environments people live in. The names given to each of the eight symbols, and the order of them, are shown in Table 2.

Table 1. The symbols (hexagrams) in the Eight Diagrams
(八卦图中的象征符号)

天	泽	火	雷	风	水	山	地
Sky	Swamp	Fire	Thunder	Wind	Water	Mountain	Earth
☰	☱	☲	☳	☴	☵	☶	☷
乾	兑	离	震	巽	坎	艮	坤

Table 2. The order and names of the symbols in Chinese characters
(八卦顺序及象征符号的名称)

Order	Symbol in Chinese Character	Representation	
The First	乾 Qián	天 Tiān	Sky
The Second	兑 Duì	泽 Zé	Swamp
The Third	离 Lí	火 Huǒ	Fire
The Fourth	震 Zhèn	雷 Léi	Thunder
The Fifth	巽 Xùn	风 Fēng	Wind
The Sixth	坎 Kǎn	水 Shuǐ	Water
The Seventh	艮 Gèn	山 Shān	Mountain
The Eighth	坤 Kūn	地 Dì	Earth

Fu Xi (伏羲)

According to the Chinese legends, the Chinese ancestor Fu Xi (伏羲, or Tai Hao Fu Xi 太昊伏羲), the chief of a tribe, had an inspiration when he caught sight of a divine turtle then called Longma (龙马) in the Tu River (图河) in Mengjin (孟津), north of Luoyang (洛阳) and south of the Yellow River (黄河), and crafted a turtle - shaped graph containing eight symbols for the elements known as "The Eight Diagrams of Fu Xi" (伏羲八卦图 see Figure 1) in the then capital Wanqiu (宛丘, c. 4500 B. C., now Huaiyang, Henan Province 淮阳, 河南省). There is a temple called Longma Temple (龙马负图寺) at the legendary site on the Tu River in memory of Fu Xi and of the creation of the Eight Diagrams. His hometown was Leize (雷泽, now Tianshui, Gansu Province 天水, 甘肃省). It is said that Hua Xu (华胥) once stepped on the vestiges of Xi, the god of thunder (雷神羲, the dragon living in the swamp 雷泽) and gave birth to Fu Xi who had a human head and a snake - shaped body

(蛇身人首). The Chinese people are thus called the descendants of the Dragon (龙的传人). As his family name was Feng (风), there were three elements in the Eight Diagrams that were related to him, namely, the Wind, the Thunder and the Swamp.

Since Fu Xi lived in the prehistoric ages about 7000 years ago when people had no concept of the sky/space which was the first and leading symbol, it was believed that the graph of the Eight Diagrams could be possibly drawn about 4000 years ago during the Xia Dynasty and was credited to Fu Xi.

Figure 1. The Eight Diagrams of Fu Xi (伏羲八卦图)

B. The legendary authors of the original works

Zhou Wen Wang (周文王)

According to the legends, the structural design of the 64 Hexagrams was developed by Zhou Wen Wang (周文王, Ji Chang 姬昌), Lord of the State of Zhou, during the times of Zhou Wang (纣王 1075 ~ 1046 B. C.) in the Shang Dynasty (商朝 1600 ~ 1046 B. C.). It was said that Zhou Wen Wang worked on the design while imprisoned by Zhou Wang

because he had allegedly engaged in rebellion.

He combined any two of the eight trigrams in the Eight Diagrams to form them into sixty – four hexagrams (卦象 guàxiàng) as symbols, and gave a title (卦名 guàmíng) to each of the hexagrams, with a brief description (卦辞 guàcí) as the theme.

The 64 – Hexagram design was a Symbol System, with the eight substantial aspects represented by the Eight Diagrams as major scenarios (大象), and the 64 combinations as sub – scenarios (小象) of natural and social environments, to foretell future events. Ever since the early years of the design, the 64 Hexagrams were also used for fortune – telling, hence they were called "the 64 Divinations" (六十四卦) as well.

Zhou Gong (周公)

It was said that Zhou Gong (周公, Ji Dan 姬旦), a son of Zhou Wen Wang, depicted the hexagrams line by line (*Yao* 爻 yáo), and wrote up the texts during the early years of the Western Zhou Dynasty (西周 1046 ~ 771 B. C.). Together with the hexagram (symbol), the title and theme, the descriptions (爻辞 yáocí) in words (辞 cí) of the meanings of each of the 6 lines in the hexagram, these resulted in a scenario (see Appendix 2. The Formation of the Book of Changes).

The Structure of *Yi Jing*

Book I. The Sixty – four Scenarios (*Jing* 经 Jīng)

The Format of each of the 64 Scenarios (Divinations)

卦象 (guàxiàng) [or 卦形 guàxíng]:

The 6 – line hexagram (symbol), consisting of 2 trigrams (each trigram is an element from the Eight Diagrams) arranged vertically.

卦名 (guàmíng) The title of the scenario that matches the hexagram

卦辞 (guàcí) The theme of the scenario

爻辞 (yáocí) Descriptions in words of what each of the six lines (*Yao* 爻 yáo, sub – scenario) stands for.

The 64 Scenarios and the 64 Hexagrams had been the main texts of the Book of Changes before the Commentaries were attached to them a few hundred years later.

Book II. The Commentaries (*Zhuan* 传 Zhuàn)

The Commentaries comprise ten essays with elaborations and explanations of the themes (卦辞) and descriptions (爻辞) which were compiled by Confucius and other Confucian scholars in and after his times. Since the functions of the Commentaries are to uphold the main body of the texts *Jing* (经), they are also called *The Ten Wings* (十翼) and attached to the texts as an integral part of the Book (see "About the Ten Wings" in Part III).

In order to better understand the perspectives in *I Ching*, it is worth pointing out the following:

- the designs and descriptions of the 64 scenarios (Book I) were philosophical, theoretical and mathematical to reflect the natural environments whereas the designs and depictions of the Commentaries (Book II) were more sophisticated with exploration of, and expansion in, the same philosophical perspectives, to make the scenarios more revealing of social environments and more insightful of human nature.
- Normative patterns, guiding principles, behavioral codes, ethical standards, and values advocated by Confucian scholars (in Book II) were added on to the original works (Book I).
- The versions of *I Ching* after the Confucian times had Book I revised by extending the texts of each of the 64 Scenarios with quotations from Book II, which is why the main points in Book I have been found more applicable.
- Some of the *Ten Wings* have been lost, like *The Tuan* (《彖传》Tuàn Zhuàn), *The Xiang* (《象传》Xiàng Zhuàn) and *The Wenyan* (《文言传》Wényán Zhuàn), which explains why Book II is found curtailed. However, the main ideas from *The Tuan*, *The Wenyan*, and *The Xiang* have been attached to the original text of Book I.

The Symbol Systems

The creativity of the original designers of the Eight Diagrams and the 64 Scenarios is demonstrated in the unique system of symbols (符号系统) to reflect the material world, represent the substantial aspects in the natural environments (nature), and to reveal existing social phenomena.

The relationships of the symbols between the upper trigram and the lower trigram within a hexagram, among the lines at various positions, and at different scenarios are systematically complicated. For interested learners, before undertaking a methodical study, it is advisable to take an approach to perceiving the fundamental concepts of the terms used in the system.

Terminology

◆ *Guashi* (卦时 guàshí): Scenario or Situation

Guashi is a general term whose concept embraces the symbol (卦象), title (卦名) and theme (卦辞).

There are 64 scenarios in all, in the form of six lines each, as hexagrams (symbols), containing two 3 - line trigrams (*Bagua*) arranged vertically, that is, the upper trigram and the lower trigram.

◆ *Yao* (爻): a line in any of the trigrams and hexagrams

阳爻 (*Yang Yao*): a whole line "—", named *Jiu* (九 jiǔ), representing the characters of "masculine, determined and firm" (象征"阳, 刚").

阴爻 (*Yin Yao*): a broken line " - - ", named *Liu* (六 liù), representing the characters of "feminine, flexible and gentle" (象征"阴, 柔").

Note: The names of *Yao* (爻) were given by the original designers, where

Jiu (九), Character Name, stemmed from the number with the greatest value among an array of odd numbers "1, 3, 5, 7 and 9" (一, 三, 五, 七, 九);

Liu (六), Character Name, stemmed from the number in the middle of an array of even numbers "2, 4, 6, 8 and 10" (二, 四, 六, 八, 十).

◆ *Yaowei* (爻位 yáowèi) Position Names of the 6 lines in a hexagram

They were given in accordance with the six different positions in the hexagram, from the bottom to the top, *Chu* (初 chū), *Er* (二 èr), *San* (三 sān), *Si* (四 sì), *Wu* (五 wǔ) and *Shang* (上 shàng), as shown in Table 3.

Table 3. The names of the lines in a hexagram (from the bottom to the top)

Position	Name of the Line
The sixth line (Top)	*Shang* 上 (shàng)
The fifth line	*Wu* 五 (wǔ)
The fourth line	*Si* 四 (sì)
The third line	*San* 三 (sān)
The second line	*Er* 二 (èr)
The first line (Bottom)	*Chu* 初 (chū)

In the text of each of the 64 Scenarios, each line is named in the form of combining its character name and position name.

The names of the bottom line and top line are given in the following way:

The position name first, and the character name second.

The bottom line is called *Chu Jiu* (初九) if it is a whole line;
or *Chu Liu* (初六) if a broken line.

The top line is called *Shang Jiu* (上九) if it is a whole line;
or *Shang Liu* (上六) if a broken line.

The names of the second to the fifth lines are in a reverse order of combination:

The character name comes first, and the position name second. For example, *Jiu Er* (九二) means the second line which is a whole line; *Liu Wu* (六五) means the fifth line which is a broken line (see an illustration in Table 4).

The purpose of elaborating the ways of naming and combining the names is to help readers with their deciphering symbols when they read the original texts. Without such knowledge, they may be confused with the names or sim-

ply blocked from going through the lines.

Table 4. Examples of naming the lines and combining the names

As in Scenario 3 *Zhun* (屯 Zhūn)			As in Scenario 4 *Meng* (蒙 Méng)		
Top	- -	上六	Top	—	上九
	—	九五		- -	六五
	- -	六四		- -	六四
	- -	六三		- -	六三
	- -	六二		—	九二
Bottom	—	初九	Bottom	- -	初六

There are also some key terms recurring in the texts that prescribe the relationships of lines in pairs between the upper trigram and the lower trigram in each of the 64 scenarios. Readers may feel discombobulated while trying to understand the meanings between the lines, or to figure out the relationships among the symbols. The essential terms are Appropriate Position (*Dangwei* 当位 dàngwèi), Intermediate Position (*Zhong* 中 zhōng), and Interactive Position (*Ying* 应 yìng).

◆ Appropriate Position (*Dangwei* 当位)

In the original design of the hexagrams, there have been *Yinwei* (阴位) and *Yangwei* (阳位) positions for the lines to be arranged. The lines at even – numbered positions are called *Yinwei* (阴位, the second, fourth and top lines); while the lines at odd – numbered positions are called *Yangwei* (阳位, the bottom, third and fifth lines). When it happens that a broken line (-- *Yin Yao* 阴爻) is located at a *Yin* position; and a whole line (— *Yang Yao* 阳爻) at a *Yang* position, it is regarded as "Appropriate" (当位), otherwise "Inappropriate" (不当位). On the one hand, this design has been meant for balancing *Yin* and *Yang*. On the other hand, "Inappropriate" would be a warning sign (for people to be careful), thus creating rooms for the practice of fortune – telling.

◆ Intermediate Position (*Zhong* 中)

The second line and the fifth line are located in the middle of the lower

and upper trigrams respectively. Since the two trigrams represent two sub – scenarios either in natural or social environments, the two lines have been taken as "holding the middle position (中)" and/or "upholding the principle of impartiality". If the middle line is a whole line (— *Yang Yao* 阳爻), it is interpreted as "firm in the middle (刚中)"; if the middle line is a broken line (-- *Yin Yao* 阴爻), it is interpreted as "soft in the middle (柔中)". This had been a philosophical idea from which the "Doctrine of the Mean" (中庸之道) was developed by Confucian scholars about five centuries later.

◆ Interactive Position (*Ying* 应)

In any of the 64 hexagrams, the first, second and third lines both in the lower and upper trigrams are in pairs for interactions. Theoretically, the two lines in each of the three pairs are supposed to have reciprocal responses. According to the design, there is no response (无应) between the two lines in a pair wherein both are whole lines (— *Yang Yao* 阳爻) or broken lines (-- *Yin Yao* 阴爻); and there are responses (有应) when one of them is a whole line and the other a broken line. Such an idea of "two like characters repelling each other, and two opposite characters attracting each other" was explained at later times in physics. As the pairs of lines in the hexagrams represent sub – scenarios in natural and social phenomena, the interactions among them symbolize contradictions as well as harmony between opponents, which had been a primitive perspective of harmony revealed in *Yi Jing* that was developed by Lao Zi, about man and nature; and by Confucius, about human relations. Organizational leaders may get inspirations from this concept of "interactive position" to analyze the correlations of any two factors, or reciprocal influences among the major factors in the real situations they are in.

The necessity of examining these terms, and of explaining what they imply, lies in that they could be otherwise easily mistaken as "normal words" and that readers would be unknowingly misled by the literal meanings. A simple example is the phrase "刚中而应" (for instance, in Scenario 7) whose interpretation would be quite different or made no sense if there is no perception of the concept of Intermediate Position (中) and of Interactive Position (应).

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Part I 第一部分

Yi Jing Scenarios 1 ~ 30（易经·上）

Philosophical Perspectives
(Conceptual frameworks to handle given situations)

Dì yī guà Qián Qián wéi Tiān Qián shàng Qián xià

第一卦 乾 乾为天（乾上乾下）

Qián Yuán Hēng Lì Zhēn

乾：元，亨，利，贞。

chū jiǔ qián lóng wù yòng

初九：潜龙，勿用。

jiǔ èr xiàn lóng zài tián lì xiàn dà rén

九二：见龙在田，利见大人。

jiǔ sān Jūn zǐ zhōng rì qián qián xī tì ruò lì wú jiù

九三：君子终日乾乾，夕惕若，厉无咎。

jiǔ sì huò yuè zài yuān wú jiù

九四：或跃在渊，无咎。

jiǔ wǔ fēi lóng zài tiān lì xiàn dà rén

九五：飞龙在天，利见大人。

shàng jiǔ kàng lóng yǒu huǐ

上九：亢龙有悔。

yòng jiǔ jiàn qún lóng wú shǒu jí

用九：见群龙无首，吉。

Tuàn yuē Dà zāi Qián Yuán wàn wù zī shǐ nǎi tǒng tiān

彖曰：大哉乾元，万物资始，乃统天。

yún xíng yǔ shī pǐn wù liú xíng

云行雨施，品物流形。

dà míng zhōng shǐ liù wèi shí chéng shí chéng liù lóng yǐ yù tiān

大明终始，六位时成，时乘六龙以御天。

Qián dào biàn huà gè zhèng xìng mìng bǎo hé dà hé nǎi lì zhēn

乾道变化，各正性命，保合大和，乃利贞。

shǒu chū shù wù wàn guó xián níng

首出庶物，万国咸宁。

Xiàng yuē Tiān xíng Jiàn Jūn zǐ yǐ zì qiáng bù xī

象曰：天行健，君子以自强不息。

qián lóng wù yòng yáng zài xià yě xiàn lóng zài tián dé shī pǔ yě

潜龙勿用，阳在下也。见龙在田，德施普也。

zhōng rì qián qián fǎn fù dào yě
终 日 乾 乾，反复 道 也。
huò yuè zài yuān jìn wú jiù yě fēi lóng zài tiān dà rén zào yě
或 跃 在 渊，进 无 咎 也。飞 龙 在 天，大人 造 也。
kàng lóng yǒu huǐ yíng bù kě jiǔ yě
亢 龙 有 悔，盈 不 可 久 也。
yòng jiǔ tiān dé bù kě wéi shǒu yě
用 九，天 德 不 可 为 首 也。

Wén yán yuē yuán zhě shàn zhī zhǎng yě Hēng zhě jiā zhī huì yě
文 言 曰："元 者，善 之 长 也；亨 者，嘉 之 会 也；
Lì zhě yì zhī hé yě Zhēn zhě shì zhī gàn yě
利 者，义 之 和 也；贞 者，事 之 干 也。
jūn zǐ tǐ rén zú yǐ zhǎng rén jiā huì zú yǐ hé lǐ
君 子 体 仁，足 以 长 人；嘉 会，足 以 合 礼；
lì wù zú yǐ hé yì zhēn gù zú yǐ gàn shì
利 物，足 以 和 义；贞 固，足 以 干 事。
Jūn zǐ xíng cǐ sì zhě gù yuē Qián yuán hēng lì zhēn
君 子 行 此 四 者，故 曰：乾：元 亨 利 贞。"

chū jiǔ yuē qián lóng wù yòng hé wèi yě
初 九 曰："潜 龙 勿 用。"何 谓 也？
Zǐ yuē Lóng dé ér yǐn zhě yě bù yì hū shì bù chéng hū míng
子 曰："龙 德 而 隐 者 也。不 易 乎 世，不 成 乎 名；
dùn shì ér wú mèn bù xiàn shì ér wú mèn
遯 世 而 无 闷，不 见 是 而 无 闷；
lè zé xíng zhī yōu zé wéi zhī què hū qí bù kě bá qián lóng yě
乐 则 行 之，忧 则 违 之；确 乎 其 不 可 拔，潜 龙 也。"

jiǔ èr yuē xiàn lóng zài tián lì xiàn dà rén hé wèi yě
九 二 曰："见 龙 在 田，利 见 大人。"何 谓 也？
Zǐ yuē lóng dé ér zhèng zhōng zhě yě
子 曰："龙 德 而 正 中 者 也。
yōng yán zhī xìn yōng xíng zhī jǐn xián xié cún qí chéng
庸 言 之 信，庸 行 之 谨，闲 邪 存 其 诚，
shàn shì ér bù fá dé bó ér huà
善 世 而 不 伐，德 博 而 化。
Yì yuē xiàn lóng zài tián lì xiàn dà rén jūn dé yě
易 曰：'见 龙 在 田，利 见 大人。'君 德 也。"

jiǔ sān yuē Jūn zǐ zhōng rì qián qián xī tì ruò lì wú jiù hé wèi yě
九三曰:“君子 终 日乾 乾,夕惕若,厉无咎。”何谓也?

Zǐ yuē Jūn zǐ jìn dé xiū yè zhōng xìn suǒ yǐ jìn dé yě
子曰:“君子进德修业, 忠 信,所以进德也。

xiū cí lì qí chéng suǒ yǐ jū yè yě
修辞立其 诚,所以居业也。

zhī zhì zhì zhī kě yǔ jī yě zhī zhōng zhōng zhī kě yǔ cún yì yě
知至至之,可与几也。知 终 终 之,可与存义也。

shì gù jū shàng wèi ér bù jiāo zài xià wèi ér bù yōu
是故,居 上 位而不骄,在下位而不忧。

gù qián qián yīn qí shí ér tì suī wēi ér wú jiù yǐ
故乾 乾,因其时而惕,虽危而无咎矣。”

jiǔ sì yuē huò yuè zài yuān wú jiù hé wèi yě
九四曰:“或跃在 渊,无咎。”何谓也?

Zǐ yuē shàng xià wú cháng fēi wéi xié yě jìn tuì wú héng fēi lí qún yě
子曰:“上 下无 常,非为邪也。进退无 恒,非离群也。

jūn zǐ jìn dé xiū yè yù jí shí yě gù wú jiù
君子进德修业,欲及时也,故无咎。”

jiǔ wǔ yuē fēi lóng zài tiān lì xiàn dà rén hé wèi yě
九五曰:“飞龙在天,利见大人。”何谓也?

Zǐ yuē Tóng shēng xiāng yìng tóng qì xiāng qiú shuǐ liú shī huǒ jiù zào
子曰:“同 声 相 应,同气 相 求;水流湿,火就燥;

yún cóng lóng fēng cóng hǔ shèng rén zuò ér wàn wù dǔ běn hū
云从龙,风从虎。圣 人作,而万物睹,本乎

tiān zhě qīn shàng běn hū dì zhě qīn xià zé gè cóng qí lèi yě
天者亲 上,本乎地者亲下,则各从其类也。”

shàng jiǔ yuē kàng lóng yǒu huǐ hé wèi yě
上九曰:“亢 龙有悔。”何谓也?

Zǐ yuē Guì ér wú wèi gāo ér wú mín xián rén zài xià wèi ér wú fǔ
子曰:“贵而无位,高而无民,贤人在下位而无辅,

shì yǐ dòng ér yǒu huǐ yě
是以动而有悔也。”

Qián lóng wù yòng xià yě xiàn lóng zài tián shí shě yě
乾龙勿用,下也。见龙在田,时舍也。

zhōng rì qián qián xíng shì yě huò yuè zài yuān zì shì yě
终日乾乾,行事也。或跃在渊,自试也。

fēi lóng zài tiān shàng zhì yě kàng lóng yǒu huǐ qióng zhī zāi yě
飞龙在天，上治也。亢龙有悔，穷之灾也。

Qián yuán yòng jiǔ tiān xià zhì yě
乾元用九，天下治也。

Qián lóng wù yòng yáng qì qián cáng xiàn lóng zài tián tiān xià wén míng
潜龙勿用，阳气潜藏。见龙在田，天下文明。

zhōng rì qián qián yǔ shí xié xíng huò yuè zài yuān qián dào nǎi gé
终日乾乾，与时偕行。或跃在渊，乾道乃革。

fēi lóng zài tiān nǎi wèi hū tiān dé kàng lóng yǒu huǐ yǔ shí xié jí
飞龙在天，乃位乎天德。亢龙有悔，与时偕极。

Qián Yuán yòng jiǔ nǎi xiàn tiān zé Qián Yuán shǐ ér hēng zhě yě
乾元用九，乃见天则。乾元，始而亨者也。

lì zhēn zhě xìng qíng yě qián shǐ néng yǐ měi lì lì tiān xià bù yán suǒ lì
利贞者，性情也。乾始能以美利利天下，不言所利。

dà yǐ zāi dà zāi Qián hū gāng jiàn zhōng zhèng chún cuì jīng yě
大矣哉！大哉乾乎！刚健中正，纯粹精也。

liù yáo fā huī páng tōng qíng yě shí chéng liù lóng yǐ yù tiān yě
六爻发挥，旁通情也。时乘六龙，以御天也。

yún xíng yǔ shī tiān xià píng yě
云行雨施，天下平也。

jūn zǐ yǐ chéng dé wéi xíng rì kě jiàn zhī xíng yě
君子以成德为行，日可见之行也。

qián zhī wéi yán yě yǐn ér wèi xiàn
潜之为言也，隐而未见，

xíng ér wèi chéng shì yǐ jūn zǐ fú yòng yě
行而未成，是以君子弗用也。

Jūn zǐ xué yǐ jù zhī wèn yǐ biàn zhī kuān yǐ jū zhī rén yǐ xíng zhī
君子学以聚之，问以辩之，宽以居之，仁以行之。

Yì yuē xiàn lóng zài tián lì xiàn dà rén jūn dé yě
易曰：见龙在田，利见大人。君德也。

jiǔ sān chóng gāng ér bù zhōng shàng bù zài tiān xià bù zài tián
九三，重刚而不中，上不在天，下不在田。

gù qián qián yīn qí shí ér tì suī wēi wú jiù yǐ
故乾乾，因其时而惕，虽危无咎矣。

jiǔ sì chóng gāng ér bù zhōng shàng bù zài tiān xià bù zài tián
九四，重刚而不中，上不在天，下不在田，

zhōng bù zài rén gù huò zhī huò zhī zhě yí zhī yě gù wú jiù
中不在人，故或之。或之者，疑之也，故无咎。

fū dà rén zhě yǔ Tiān Dì hé qí dé yǔ rì yuè hé qí míng
夫大人者,与天地合其德,与日月合其明,
yǔ sì shí hé qí xù yǔ guǐ shén hé qí jí xiōng
与四时合其序,与鬼神合其吉凶。
xiān tiān ér tiān fú wéi hòu tiān ér fèng tiān shí
先天而天弗违,后天而奉天时。
tiān qiě fú wéi ér kuàng yú rén hū kuàng yú guǐ shén hū
天且弗违,而况于人乎?况于鬼神乎?
kàng zhī wéi yán yě zhī jìn ér bù zhī tuì
亢之为言也,知进而不知退,
zhī cún ér bù zhī wáng zhī dé ér bù zhī sàng qí wéi shèng rén hū
知存而不知亡,知得而不知丧。其唯圣人乎!
zhī jìn tuì cún wáng ér bù shī qí zhèng zhě qí wéi shèng rén hū
知进退存亡,而不失其正者,其唯圣人乎!

Scenario 1
乾 (Qián) The Generative

Symbol

天 Sky
天 Sky
Building a solid foundation as the power of origination

The symbol: This hexagram comprises both lower and upper trigrams of the Sky (天, whose symbol is *Qian* 乾 Qián), 2 sets of 3 whole lines, symbolizing the nature of the cosmological system wherein a prepared beginning generates the power of origination.

The theme: Beginning (元 Yuán), Proceeding (亨 Hēng), Benefiting (利 Lì) and Substantiating (贞 Zhēn) are the core functioning as the overarching concept across the themes throughout the 64 scenarios.

Yuán zhě shàn zhī zhǎng Hēng zhě jiā zhī huì
元 者,善 之 长 ; 亨 者,嘉 之 会;
Lì zhě yì zhī hé Zhēn zhě shì zhī gàn
利 者,义 之 和; 贞 者, 事 之 干。

The Wenyan (《文言传》), one of the Commentaries (see Part III), explains the meanings of the core:

Yuan (元) stands for the starting point of anything, meaning that a good beginning or making things happen is not derived from the initiator's intention but from his intrinsic kindness appealing to other followers.

Heng (亨) means the capacity to accumulate excellent pieces of work in order to proceed well.

Li (利) means the initiator embodies righteousness by generating inter-

ests for the followers rather than claiming credits.

Zhen (贞) means putting hands on substantial work before making short -/long - term planning, to accrue and consolidate accomplishments.

The theme of *Qian Gua* in *Yi Jing* sees any human enterprise as needing four integrated elements of a good beginning, a well implemented process, a righteous desire to generate benefits for members and a conscientious and diligent sustenance. With the four key characters, *Qian Gua* has articulated through its theme a framework of understanding change and human enterprises. The development of Heng Ji Zhao Ye Pte Ltd (恒基兆业有限公司) illustrates the above theme. Lee Siu Kei (李兆基), the chairman and managing director of the company, one of the leading figures of entrepreneurship in Hong Kong, holds strictly to the principle of getting well prepared before starting an enterprise, expanding his business diligently with order and method, maximizing the interests of his people, and advancing through substantial work that he is personally involved in (Zhang, 2005).

Principle 1. Culture building is the priority.

Jūn zǐ tǐ rén zú yǐ zhǎng rén jiā huì zú yǐ hé lǐ
君子体仁,足以长人;嘉会,足以合礼;
lì wù zú yǐ hé yì zhēn gù zú yǐ gàn shì
利物,足以和义;贞固,足以干事。
Jūn zǐ xíng cǐ sì zhě gù yuē Qián yuán hēng lì zhēn
君子行此四者,故曰:乾:元亨利贞。

- That the leader embraces compassion is the way to call for others' passion; and that the leader provides opportunity is how he helps followers to grow. This is the rationale of leadership and followership.
- When the leader possesses the capacity to accumulate for the organization excellent pieces of work done by others, the operating system containing rites, rules and regulations will be in order, and the planned actions will proceed well. This is what it means by management.

- The leader is concerned about others' wellbeing and welfare rather than self – centered, loyalty will be built up in the followers and a sense of righteousness will prevail. This is what is called by organizational culture building.
- Instead of being a day dreamer full of floating ideas, the leader takes the lead in doing substantial work with others, thus achieving accomplishments and reaching the desired goals. This is exemplary leadership and what is called now "transformational leadership".

Only by implementing this principle can a leader be recognized as "leader".

An essence of change

yún xíng yǔ shī pǐn wù liú xíng
云 行 雨 施,品 物 流 形。

Things develop in fluid situations, and form up the shapes that represent their nature. This is all because of the rain from the gathering clouds that moisten everything and foster their growth.

Inspirations for leaders:

- Create a nurturing environment for the staff to grow.
- Stability may not always be a positive sign for an enterprise; as long as the leaders are able to control, fluid or even turbulent situations can be a push factor for the enterprise to expand.
- It is the leaders who gather the "clouds" and fall the "rain" – they see the trends, identify new resources and generate new ideas before designing strategies.

Principle 2. Be general and genuine in developing others.

qián lóng wù yòng xiàn lóng zài tián lì xiàn dà rén
潜 龙 勿 用。见 龙 在 田,利 见 大人。

jūn zǐ zhōng rì qián qián xī tì ruò lì wú jiù
君 子 终 日 乾 乾,夕 惕 若,厉 无 咎。

huò yuè zài yuān wú jiù fēi lóng zài tiān
或 跃 在 渊,无 咎。飞 龙 在 天。

kàng lóng yǒu huǐ xiàn qún lóng wú shǒu
亢 龙 有 悔。见 群 龙 无 首。

The metaphor of dragon is used in this scenario of a developmental process.

◆ 潜龙: a young dragon; 勿用: not in full function yet

As the young dragon is still growing, it cannot do things as an adult one. Implication and application:

1. 潜龙，下也。Young dragons, as subordinates, are comfortable swimming in the water. Let them stay and play at this stage while they mount up their potential. It is premature to let immature members of an organization take responsibilities like mature ones. Rather, schedule a period of time for beginners to accrue their capabilities.
2. 不易乎世，不成乎名。Let them learn positive things and watch out to advise them to avoid negative influences; let them know that it is too early to get name and fame; and help them build their characters like determination (确乎其不可拔) and perseverance (自强) as readiness for a life journey.

   qián zhī wéi yán yǐn ér wèi xiàn xíng ér wèi chéng jūn zǐ fú yòng
3. 潜 之 为 言,隐 而 未 见, 行 而 未 成 ,君 子 弗 用。

   It is not advisable for leaders to disseminate pending ideas or impending decisions. Good leaders know the importance of the right timing. When Li Ning (李宁), the well - known "prince of the gymnasium" retired from gymnastic in 1989, he wanted to establish a school of gymnastic in the city of Shenzhen. Li Jingwei, the CEO of Jian Li Bao (健力宝), which was a company famous for its health drink products, pointed out to Li Ning that he was still 'young' in the ways of the business world and would not do well if he went ahead with his ambitious plan. The CEO persuaded Li Ning to become his assistant and to learn as a young dragon' by his side. Li Ning thus started to swim first in a small pond' to develop himself and was able to fly' in five years' time. In 1994, he

registered a sports suit enterprise with his own name as the brand (Yu, 2008). Li Jingwei understood the essence of '*qian long wu yong*' by advising a promising entrepreneur to bid his time and develop himself first.

- 龙在田: Once the dragons are becoming mature, they are able to fly above and across the fields, which is the way for them to earn seniority and for those possessing greater potential to become outstanding.

  Application: Provide exposure and opportunities for growing (junior) members to exercise their abilities. Organizational knowledge and cross – departmental work will be the contents for their experiential study and experimental research. As in the previous example of Li Ning, in 1994, it was time for him to strike it out on his own.

- 乾乾: The dragons are becoming strong and diligent. They are alert to the changing environment and keep an eye on potential dangers so that they can avoid being harmed.

  Although junior members are willing to take more responsibilities, the leader guides them at new positions and cautions them of pitfalls.

  Pan Shiyi (潘石屹), the chairman and CEO of SOHO China Pte Ltd, one of the largest land property companies in China, is an example of an industry leader who believes in the conscientious self – cultivation of one's inner strength and character. In particular, through his journey in a challenging industry, he cultivates the strengths of conscientious perseverance and dogged persistence (不被干扰的定力) and now demonstrates a consistent ability to resolve crisis (化解危机的能力) (Su, 2004).

- 跃在渊: The dragons are diving back into the water and jumping out again. There is no harm for them do so because this is the period of time for them to test their capabilities (自试).

  Junior members may grow fast. While appointing those who have leadership potential to assume managerial and leading positions, the leader lets them strengthen their skills and demonstrate their abilities by encouraging them to keep in touch with the front – liners.

  Take Wang Shi (王石), the chairman and CEO of Wanke Group

(万科集团), for example. He understood the importance of 'letting young dragons dive into and jump out of the lake'. In Wang's company, there was a manager Zhang, who displayed good leadership potential. He was confident and articulate, even when Wang asked unexpected or challenging questions. Instead of promoting Zhang immediately, Wang groomed Zhang by appointing him as head of the design department and sending him to the front line. This allowed Zhang to exercise his potential and hone his skills further, before Wang promoted Zhang (Wang and Miu, 2006).

- 飞龙: The mature dragons are flying in the sky. They are fully functioning, which includes nurturing the young dragons in the water.
  Application: Capitalize the capacity of those mature and senior members by promoting them to the leading positions; and empower them to direct the organization (上治) and to develop the growing members.
- 亢龙: There exists possibilities for flying dragons to become arrogant at the top position, and if so, they will regret sooner or later.
  Implications:
  1. As is explained in the Scenarios (《象传》Xiàng Zhuàn), one of the Ten Commentaries (see Part III), things at the fullest condition may not sustain (盈不可久). The lesson is that conceited leaders will lose followers, and that while they work hard on the way to move up, they may have a hard time after stepping down (知进而不知退).
  2. 贵而无位,高而无民,贤人在下位而无辅,是以动而有悔。
     guì ér wú wèi gāo ér wú mín xián rén zài xià wèi ér wú fǔ shì yǐ dòng ér yǒu huǐ

     Commenting on this point, Confucius said "if self – satisfied, a noble person may not be upheld by his people. He feels superior but there is no suitable position for him; he does not have close followers; he does not support his subordinates. Therefore, the more he wants to make a move, the greater the resistance he will see. He will feel repentant then". The lesson is that seniority does

not mean superiority, and that the leader needs to be conscientious of his appearances and conscious of how he is perceived by followers.

jū shàng wèi ér bù jiāo zài xià wèi ér bù yōu

3. 居 上 位 而 不 骄,在 下 位 而 不 忧。

When the leader is not too self – righteous at the top, the subordinates would not feel anxious all the while, thus the leader's position is secured.

❖ 群龙无首: Among the dragons in a group, no one tries to be ascending above the others.

Implication and application: In modern Chinese, this phrase is interpreted with its literal meaning as "a scenario of chaos" bearing a negative connotation. In the ancient times, those possessing leadership potential did not want to be put in a leading position for fear of losing touch with the grassroots. The Nine – Dragon Wall (九龙壁) in the Forbidden City illustrates vividly this concept: Each of the nine dragons is lively but not competing to be the head.

In the process of developing and managing the middle managers in organizations, the top leader has to equalize the power given to the managers, to avoid a vicious competition. There is a psychological factor that cannot be neglected, that is, a manager tends to feel more superior than the others at the same rank if he is given more power, and to possibly become intrusive. One example is that there used to be "the Larger HOD" in schools, who would put on an ascending manner, manifesting the "larger" positional power and dominating the other HODs. Because such practice was unhealthy for maintaining a cohesive management team, the designation was taken out of the hierarchical structure.

In this scenario, the six – stage progress cycle from *Qianlong* (潜龙) to *Kanglong* (亢龙), with its bottom line (用九, 见群龙无首), accentuates the imperativeness of the leader's following the principle of genuinely developing others. The leader, as the "developer", capitalizes the situation where the management team reveals a common character of masculinity, and encour-

ages virtuous competition.

Value: Perseverance

Tiān xíng jiàn jūn zǐ yǐ zì qiáng bù xī
天 行 健,君 子 以 自 强 不 息。
zhōng rì qián qián xíng shì yě fǎn fù dào
终 日 乾 乾,行 事 也。反复 道。

- The workings of sky reflect the nature of firmness and strengths. Hence a man of noble character is aware of the importance of building inner strengths by making continuous endeavors. This process is accompanied with removing hurdles and overcoming difficulties along the way.
- The secret lies in an obvious phenomenon wherein a person does substantial things everyday (行事) so as to remain healthy and strong (乾乾); he is not hesitative to repeat what he does, knowing that this is the way of finding the right way to energize himself.

  Application: Perseverance is a value which has been a pushing factor for thousands of years to convince people to hold so as to generate power. Institutions of higher learning like Qinghua University (清华大学) and Nanyang Technological University (NTU), Singapore, take "自强不息" as their motto. At NTU, the four Chinese characters are displayed in the Yunnan Garden.

Virtue: Authenticity, simplicity and impartiality

lóng dé zhèng zhōng yōng yán zhī xìn yōng xíng zhī jǐn
龙 德 正 中:庸 言 之 信,庸 行 之 谨,
xián xié cún qí chéng shàn shì ér bù fá dé bó ér huà
闲 邪 存 其 诚,善 世 而 不 伐,德 博 而 化。

- The dragon has the quality of authenticity and impartiality.

  He uses straightforward language and keeps his words; he is vigilant

in his deeds; hence he is able to keep a distance from irregularities, and to uphold graciousness without glorifying himself. In this way he becomes influential, and others under him are transformed.

- The path to reach such virtuous quality is through cultivation (进德 jìndé), improvement in his verbal communications (修辞 xiūcí), and accomplishments in his professional work (居业 jūyè).

Principle 3. Be proactive.

yǔ shí xié xíng
与时偕行。
fū dà rén zhě yǔ tiān dì hé qí dé yǔ rì yuè hé qí míng
夫大人者,与天地合其德,与日月合其明,
yǔ sì shí hé qí xù yǔ guǐ shén hé qí jí xiōng
与四时合其序,与鬼神合其吉凶。
xiān tiān ér tiān fú wéi hòu tiān ér fèng tiān shí
先天而天弗违,后天而奉天时。

- Ride on the tide of changes. The leader embraces changes because he is forward-looking, ready to move in line with the direction of external changes, and keeping the momentum.
- The leader takes timely and appropriate actions, following the sequence of seasonal changes, thus he is adaptable to unexpected situations and able to deal with all kinds of circumstances, civil or evil.
- When he moves ahead of a forthcoming change, his action is recognized by the supra-system; and when he responds to a call for change, he observes the new requirements and prepares new equipments.

In the above example of Pan Shiyi (潘石屹), he believes in this perspective. He often refers to concepts in the *Yi Jing* (or derivatives of such concepts) when explaining his business philosophy. He believes in riding the tides of change because 'following a planned path will lead you nowhere'. He believes in moving with the times' rather than moving with the majority'.

One must be patient when the timing is not right, but must be alert to 'leap when it is time to move' (Su, 2004).

An essence of change

Qián dào biàn huà gè zhèng xìng mìng
乾 道 变 化,各 正 性 命,
bǎo hé dà hé nǎi lì zhēn
保 合 大 和,乃 利 贞。

The nature of *Qian* reveals that it changes in ways to make sure that all things grow in their categories to maintain their own characteristics; and that these categories of things keep harmonious relationships. These are the fundamental conditions for things to proceed well.

Application:

- CEOs may find it helpful for increasing productivity when they work on departmentalization by grouping the managers and staff who can work together while being themselves.
- Harmony is reached by mutual appreciation and understanding, not by disregarding differences or pacifying resentment.

Take Pan Shiyi (潘石屹) again as an example. His style is to share his philosophies and broad ideas with his designers and architects, instead of dictating what they should do. He provides his staff with inspiration and a sense of direction and gives them space for their creativity (把创作的空间留给设计师) (Su, 2004). In this way, the designers and architects own the projects more and are much more involved and motivated in the work of the company.

Summary Points

- In nature, the quality of *Qian* (乾) is masculinity; and as the core components (元亨利贞) are about one's disposition (性情).
- Vigorousness (刚健, as what the symbol of 乾 stands for), and im-

partiality (中正) reveal the essence of a leader's quality (纯粹精).

- The leader is determined from the beginning to be useful for the system he is in, and to work for the interests of others (以美利利天下), but not to claim credits for others' work (不言所利). This is an attitude for leaders to take and ethics for leaders to follow.

jūn zǐ xué yǐ jù zhī wèn yǐ biàn zhī biàn biàn
- 君子学以聚之,问以辩之,(辩 = 辨)
kuān yǐ jū zhī rén yǐ xíng zhī
宽以居之,仁以行之。

The methods of acquiring the power of origination are 1) leaders gather for enriching interactions along their learning journey; 2) they enquire and confer each other; 3) they are receptive to different perceptions; and 4) they are compassionate with others whom they help to grow.

An essence of change

Kàng zhī wèi yán zhī jìn ér bù zhī tuì
亢之为言,知进而不知退,
zhī cún ér bù zhī wáng zhī dé ér bù zhī sàng
知存而不知亡,知得而不知丧。
zhī jìn tuì cún wáng ér bù shī qí zhèng zhě qí wéi shèng rén
知进退存亡,而不失其正者,其唯圣人!

In their process of advancement, some people become arrogant and they often show such arrogance in their language. This is owing to such simple factors as they only know how to move forward, not backward; they only know how to accumulate, not disperse; and they only know how to gain, not lose.

Those who know all of these are the highly intelligent people (Sages, *Shengren*). Arrogance is universally perceived as carrying a negative connotation, like superiority, overconfidence, and self-importance.

Advice:

- FIn their advancement, the senior leaders have to beware that their language or even appearances may be perceived as "superiority".
- Humility is the quality for the leader to possess. Humility can be learned—from the next scenario.

Dì èr guà Kūn Kūn wèi Dì Kūn shàng Kūn xià

第二卦 坤 坤为地(坤上坤下)

Kūn Yuán hēng lì pìn mǎ zhī zhēn

坤:元,亨,利牝马之贞。

Jūn zǐ yǒu yōu wǎng xiān mí hòu dé zhǔ lì

君子有攸往,先迷后得主,利。

xī nán dé péng dōng běi sàng péng ān zhēn jí

西南得朋,东北丧朋。安贞,吉。

chū liù lǚ shuāng jiān bīng zhì

初六:履霜,坚冰至。

liù èr zhí fāng dà bù xí wú bù lì

六二:直,方,大,不习无不利。

liù sān hán zhāng kě zhēn huò cóng wáng shì wú chéng yǒu zhōng

六三:含章可贞。或从王事,无成有终。

liù sì kuò náng wú jiù wú yù

六四:括囊;无咎,无誉。

liù wǔ huáng shang yuán jí

六五:黄裳,元吉。

shàng liù zhàn lóng yú yě qí xuè xuán huáng

上六:战龙于野,其血玄黄。

yòng liù lì yǒng zhēn

用六:利永贞。

Tuàn yuē Zhì zāi Kūn Yuán wàn wù zī shēng nǎi shùn chéng tiān

彖曰:至哉坤元,万物资生,乃顺承天。

Kūn hòu zài wù dé hé wú jiāng hán hóng guāng dà pǐn wù xiàng hēng
坤厚载物,德合无疆。含弘光大,品物咸亨。

Jūn zǐ yǒu xíng xiān mí shī dào hòu shùn dé cháng
君子攸行,先迷失道,后顺得常。

pìn mǎ dì lèi xíng dì wú jiāng róu shùn lì zhēn
牝马地类,行地无疆,柔顺利贞。

xī nán dé péng nǎi yǔ lèi xíng dōng běi sàng péng nǎi zhōng yǒu qìng
西南得朋,乃与类行;东北丧朋,乃终有庆。

ān zhēn zhī jí yìng dì wú jiāng
安贞之吉,应地无疆。

Xiàng yuē Dì shì kūn jūn zǐ yǐ hòu dé zài wù
象曰:地势坤,君子以厚德载物。

lǚ shuāng jiān bīng yīn shí níng yě xùn zhì qí dào zhì jiān bīng yě
履霜坚冰,阴始凝也。驯致其道,至坚冰也。

liù èr zhī dòng zhí yǐ fāng yě bù xí wú bù lì dì dào guāng yě
六二之动,直以方也。不习无不利,地道光也。

hán zhāng kě zhēn yǐ shí fā yě huò cóng wáng shì zhī guāng dà yě
含章可贞;以时发也。或从王事,知光大也。

kuò náng wú jiù shèn bù hài yě huáng shang yuán jí wén zài zhōng yě
括囊无咎,慎不害也。黄裳元吉,文在中也。

zhàn lóng yú yě qí dào qióng yě yòng liù yǒng zhēn yǐ dà zhōng yě
战龙于野,其道穷也。用六永贞,以大终也。

Wén yán yuē Kūn zhì róu ér dòng yě gāng zhì jìng ér dé fāng
文言曰:坤至柔,而动也刚,至静而德方,

hòu dé zhǔ ér yǒu cháng hán wàn wù ér huà guāng
后得主而有常,含万物而化光。

Kūn qí dào shùn hū chéng tiān ér shí xíng
坤其道顺乎?承天而时行。

jī shàn zhī jiā bì yǒu yú qìng jī bù shàn zhī jiā bì yǒu yú yāng
积善之家,必有余庆;积不善之家,必有余殃。

chén shì qí jūn zǐ shì qí fù fēi yī zhāo yī xī zhī gù
臣弑其君,子弑其父,非一朝一夕之故,

qí suǒ yóu lái zhě jiàn yǐ yóu biàn zhī bù zǎo biàn yě
其所由来者,渐矣,由辩之不早辩也。

Yì yuē Lǚ shuāng jiān bīng zhì gài yán shùn yě
易曰:"履霜,坚冰至。"盖言顺也。

zhí qí zhèng yě fāng qí yì yě Jūn zǐ jìng yǐ zhí nèi yì yǐ fāng wài
直其正也,方其义也。君子敬以直内,义以方外,
jìng yì lì ér dé bù gū
敬义立,而德不孤。
zhí fāng dà bù xí wú bù lì zé bù yí qí suǒ xíng yě
"直,方,大,不习无不利";则不疑其所行也。
yīn suī yǒu měi hán zhī yǐ cóng wáng shì fú gǎn chéng yě
阴虽有美,含之;以从王事,弗敢成也。
dì dào yě qī dào yě chén dào yě dì dào wú chéng
地道也,妻道也,臣道也。地道无成,
ér dài yǒu zhōng yě tiān dì biàn huà cǎo mù fán tiān dì bì xiánrén yǐn
而代有终也。天地变化,草木蕃;天地闭,贤人隐。

Yì yuē Kuò náng wú jiù wú yù gài yán jǐn yě
易曰:"括囊;无咎,无誉。"盖言谨也。
Jūn zǐ huáng zhōng tōng lǐ zhèng wèi jū tǐ měi zài qí zhōng
君子黄中通理,正位居体,美在其中,
ér chàng yú sì zhī fā yú shì yè měi zhī zhì yě
而畅于四支,发于事业,美之至也。
yīn yí yú yáng bì zhàn wèi qí xián yú wú yáng yě
阴疑于阳,必战。为其嫌于无阳也,
gù chēng lóng yān yóu wèi lí qí lèi yě gù chēng xuè yān
故称龙焉。犹未离其类也,故称血焉。
fū xuán huáng zhě Tiān Dì zhī zá yě Tiān xuán ér Dì huáng
夫玄黄者,天地之杂也,天玄而地黄。

Scenario 2
坤 (Kūn) The Nurturer

Symbol

☷☷ 地 Earth
地 Earth
Nurturing others in a maternalistic way

The symbol: This hexagram comprises both lower and upper trigrams of the Earth (地, whose symbol is *Kun* 坤 Kūn), 2 sets of 3 broken lines, symbolizing the quality of productivity and the power of nurturing the young. Scenario 1 *Qian* (乾 Qián) and this Scenario 2 (坤), the natural opposite of Scenario 1, take the leading position as the umbrella over the rest 62 scenarios.

The theme: Beginning (*Yuan* 元) and Proceeding (*Heng* 亨), the same two core components as in the theme of Scenario 1, represent the nature of *Kun* (坤). These two components are the conditions for Substantiating (*Zhen* 贞). The metaphor of the mare is used for a maternalistic nurturing and transformational process (化生万物).

The metaphor of *dragon* is used in Scenario 1, where masculinity dominates the situation; while *mare* (牝 pìn 马) is used in this scenario where femininity prevails.

Characters: In *The Wenyan* (《文言传》, the first of the ten Commentaries), the characters of the Earth are described as "extremely gentle and flexible" (坤至柔) and "tranquil" (至静) in a still status, but firm and unyielding in action (动也刚).

The behavior of the mare is characteristic of moving forward without limiting herself to certain boundaries (行地无疆), and the purpose of the action is to take a flexible and proactive approach so as to substantiate her nurturing process for others (柔顺利贞).

Virtue: Nurturing others as a responsibility

Dì shì kūn jūn zǐ yǐ hòu dé zài wù
地势坤,君子以厚德载物。

Just like the Earth, the leader possesses the capacity of carrying on his missions by fulfilling his responsibility of nurturing others. He is equipped with a magnanimous virtue of providing unconditional support.
The motto of Qinghua University (清华大学) contains its first part taken from Scenario 1, and the second part taken from this Scenario 2 (自强不息, 厚德载物).

An essence of change

yòng liù yǒng zhēn yǐ dà zhōng
用六永贞,以大终。

In a situation wherein docility prevails, the leader presents gentility, knowing that he depends on the majority of his staff members who are conformable to realize the organizational goal.
In his book entitled *Leading Quietly*, Badaracco (2002) advocates three quiet virtues, namely, "restraint, modesty, and tenacity". Of the last virtue, Badaracco states that "[T]enacity matters because quiet leaders often face uphill battles in which they have relatively little power". These leaders are hard-working in a quiet way. The characters of *Kun* (坤) see some relevance in this kind of leaders.
Tips for managing people: Leading a group of people who are obedient and compliant, the leader takes a quiet disposition, and finds the group productive. If the leader talks loudly, his people may become passive and submissive, which is not a positive sign of good leadership.

Principle 1: Infinite interests are the fountains of productivity

hán hóng guāng dà pǐn wù xiàn hēng
含 弘 光 大,品 物 咸 亨。
zhì zāi kūn yuán wàn wù zī shēng
至 哉 坤 元,万 物 资 生。

❖ The Earth is magnificent, which, according to *The Tuan* (《彖传》 Tuàn Zhuàn, one of the Ten Commentaries), is because of her selfless provisional function for things to be proceeding well and productive. In doing so, the Mother Earth shows unbounded interests in exploring frontiers, and ensures that all is benefited from a transformational process (含 万 物 而 化 光 (hán wàn wù ér huà guāng)).

Application:

In order to be nurturing, the leader must possess the quality of productivity to make others progressive. For example, the Everbright Bank (光大银行), in reflecting this principle, is named after this phrase of *Guang Da*, to engage in expanding new products and in providing services.

An essence of change

tiān dì biàn huà cǎo mù fán
天 地 变 化,草 木 蕃;
tiān dì bì xián rén yǐn gài yán jǐn
天 地 闭,贤 人 隐。盖 言 谨。

The Natural Law: When the Sky and the Earth interact in accordance with the natural law, all things will grow and flourish; when the Sky and the Earth are not reconciled in following the natural law, wise people will withdraw.

Advice: Being sensible and prudent when talking, the leader prevents unnecessary dislocation.

Virtue: Pleasant, gentle and cultivated

huáng shang yuán jí wén zài zhōng
黄 裳 元 吉,文 在 中。
Jūn zǐ huáng zhōng tōng lǐ
君 子 黄 中 通 理,
zhèng wèi jū tǐ měi zài qí zhōng
正 位 居 体,美 在 其 中。

- A respectable leader is bestowed with pleasant appearances, just like the yellow color of clothes; is knowledgeable and expressive; is understanding and communicative. This kind of leader is held high because she/he is perceived to take the right position and to lead in a gracious manner.
- Yellow is a color of neutralization. Yellow and red are the symbolic colors of the Chinese culture, and are typically used in business signboard – yellow board with the name in red, or red board with the name in yellow, thus producing a pleasant impression and foretelling a prosperous business.

An essence of change

chàng yú sì zhī fā yú shì yè měi zhī zhì
畅 于 四 支,发 于 事业,美 之 至。

Embodying the virtue of *Kun* (softness and humble), *Junzi* (a man of noble character) keeps fit and expands his undertakings, which is what *beauty* tells, both inside and outside.

Inspirations:

Enhance the factors that contribute to maintaining a favorable situation, and help the leader and his people enjoy the work and the working relationships.

Principle 2: Supporting the leader by putting forth intellectual power

hán zhāng kě zhēn yǐ shí fā
含 章 可 贞；以 时 发。
huò cóng wáng shì zhī guāng dà
或 从 王 事，知 光 大。

- Middle managers working under a supportive leader enjoy a favorable situation. Reciprocally, they support such a leader by timely producing well – written and substantial documents.
- They do not dwell on what has been achieved but continue to exert efforts and carry forward their intelligence until the realization of the organizational targets.

  This has been perceived as the right path for subordinates to follow their superiors in their efforts for advancement (臣道).

  Application:

  1. Leaders are in control of the effectiveness of communication. Create a setting wherein there is no apprehension blocking managers' comprehension. In doing so, the leader uses words to carry meanings, and gives instructions with concision.
  2. Subordinates have to be open and responsive to the leader's ideas; comprehend instructions before documentation; and to write with expected contents and clarity. Good style of writing (文笔) has long been required of people in their professional lives.

Value: Uprightness and righteousness

zhí yǐ fāng zhí qí zhèng fāng qí yì
直 以 方。直 其 正，方 其 义。
Jūn zǐ jìng yǐ zhí nèi yì yǐ fāng wài
君 子 敬 以 直 内，义 以 方 外。

- The personal characters of being upright and righteous are taken as values. To be upright, the leader must be straightforward first; to be righteous, the leader must be fair – minded first.
- To show respect to others is the way for the leader to build up the character of uprightness; and to be righteous is the approach to demonstrating fair – mindedness in managing human relations.

Principle 3: Read the situation and carefully wade across.

Lǚ shuāng jiān bīng zhì
履 霜，坚 冰 至。

- When a person walks on the road covered with a thin layer of frost, he may foresee of stepping on a thick layer of ice soon. Depicting a seasonal change from late autumn to winter, this phrase cautions people to get ready for an intensely cold season.
- This metaphor tells people to follow the natural changes (驯致其道 xùn zhì qí dào), anticipate a future situation to possibly enter, and to respond to worsening or promising changes. Knowing that things are not under their control yet, leaders read the situational characters and step forward carefully, like walking on a thin layer of ice on a river (如履薄冰 rú lǚ bó bīng).

Summary Points

- Leaders nurture others, and the virtues they possess, like the sense of responsibility and cultivation, are the nourishment.
- Just like the extremity that firmness (刚) may develop into is "commanding" in Scenario 1, so the extremity that softness (柔) may develop into is "combative" in this Scenario 2. These are the two scenes in the two respective scenarios that people, especially potential leaders try to avoid.
- The maternalistic style of nurturing is characteristic of leaders' calm-

ness and kindness.

jī shàn zhī jiā bì yǒu yú qìng
积 善 之 家,必 有 余 庆;
jī bù shàn zhī jiā bì yǒu yú yāng
积 不 善 之 家,必 有 余 殃。

Accumulating her good deeds driven by good will and intention, the head of a household will surely expect to celebrate with the family their fortune.

Accumulating her condemnable deeds driven by evil will and intention, the head of a household will surely find herself and her family tangled in misfortune.

yòng liù lì yǒng zhēn
❖ 用 六:利 永 贞

The bottom line of this Scenario 2 advocates that leaders apply calm and kind characters to their process of creating conducive environments so that productivity is increased and the people are benefited.

Dì sān guà Zhūn Shuǐ Léi Zhūn Kǎn shàng Zhèn xià

第三卦 屯 水雷屯(坎上震下)

Zhūn yuán hēng lì zhēn wù yòng yǒu yōu wǎng lì jiàn hóu

屯:元亨,利贞。勿用有攸往,利建侯。

Tuàn yuē zhūn gāng róu shǐ jiāo ér nán shēng dòng hū xiǎn zhōng

彖曰:屯,刚柔始交而难生,动乎险中。

dà hēng zhēn léi yǔ zhī dòng mǎn yíng tiān zào cǎo mèi

大亨贞。雷雨之动满盈,天造草昧,

yí jiàn hóu ér bù níng

宜建侯而不宁。

Xiàng yuē Yún Léi Zhūn Jūn zǐ yǐ jīng lún

象曰:云雷,屯。君子以经纶。

chū jiǔ pán huán lì jū zhēn lì jiàn hóu

初九:磐桓;利居贞,利建侯。

liù èr zhūn rú zhān rú chéng mǎ bān rú

六二:屯如邅如,乘马班如。

fěi kòu hūn gòu nǚ zǐ zhēn bù zì shí nián nǎi zì

匪寇婚媾,女子贞不字,十年乃字。

liù sān jì lù wú yú wéi rù yú lín zhōng jūn zǐ jī bù rú shě wǎng lìn

六三:既鹿无虞,惟入于林中。君子几不如舍,往吝。

liù sì chéng mǎ bān rú qiú hūn gòu wǎng jí wú bù lì

六四:乘马班如,求婚媾,往吉,无不利。

jiǔ wǔ zhūn qí gāo xiǎo zhēn jí dà zhēn xiōng

九五:屯其膏,小贞吉,大贞凶。

shàng liù chéng mǎ bān rú qì xuè lián rú

上六:乘马班如,泣血涟如。

Xiàng yuē Suī pán huán zhì xíng zhèng yě yǐ guì xià jiàn dà dé mín yě

象曰:虽磐桓,志行正也。以贵下贱,大得民也。

liù èr zhī nán chéng gāng yě shí nián nǎi zì fǎn cháng yě jì lù

六二之难,乘刚也。十年乃字,反常也。既鹿

wú yú yǐ zòng qín yě Jūn zǐ shě zhī wǎng lìn qióng yě qiú ér wǎng

无虞,以纵禽也。君子舍之,往吝,穷也。求而往,

míng yě zhūn qí gāo shī wèi guāng yě qì xuè lián rú hé kě cháng yě

明也。屯其膏,施未光也。泣血涟如,何可长也。

Scenario 3
屯 (Zhūn) The Gathering Clouds

Symbol

水 Water
雷 Thunder
Prudence at the initial stage

The symbol: This hexagram is composed of the lower trigram of the Thunder (雷, whose symbol is *Zhen* 震 Zhèn) and the upper trigram of the Water (水, whose symbol is *Kan* 坎 Kǎn), representing the gathering clouds.

The theme: At the initial stage of development, it is too early to move forward. Instead, it is the time to prepare for a rough start (动乎险中 dòng hū xiǎn zhōng).

Principle 1: Be prudential and taking calculated risks.

Zhūn gāng róu shǐ jiāo ér nán shēng
屯，刚柔始交而难生，(屯＝迍)
dòng hū xiǎn zhōng dà hēng zhēn
动乎险中。大亨贞。
léi yǔ zhī dòng mǎn yíng yí jiàn hóu ér bù níng
雷雨之动满盈。宜建侯而不宁。

◆ 屯 (zhūn, a variant form of 迍邅 zhūnzhān) stands for a situation in which the beginning is always difficult. Before making things happen, the leader energizes the people gathering around him to face squarely the difficulties to come across, and overcome the hurdles to appear a-

long their journey.

- Faced with uncertainty, the leader is prudent and has the courage of taking risks (动乎险中). It will be more dangerous to be inactive in danger. This is the way to get ready to move and proceed well (大亨 dà hēng).
- As is explained in the *Tuan Zhuan* (《彖传》, one of the ten Commentaries), at the stage of gathering natural forces (雷雨之动), it is good timing for the leader to set up his power base. Inaction will let opportunities slip.

Quality: Detail – oriented attention and large – scaled action

yún léi zhūn jūn zǐ yǐ jīng lún
云 雷，屯。君 子 以 经 纶。
suī pán huán zhì xíng zhèng
虽 磐 桓，志 行 正。

- 经纶 (jīnglún) *Jinglun* means the silk (蚕丝) sorted out from a cocoon, which analogizes the capacity of a leader who is able to be detail – oriented, straighten out troublesome matters, and to get ready for large – scaled actions at the moment when things are difficult to start.
- 盘桓 (pánhuán) *Panhuan* means wandering about (徘徊 páihuái). Although the leader wavers at the beginning, his ambition and aspiration will put him onto the right track. This is an encouragement for those enterprising leaders who, with strong determinations, will overcome the difficulties at the early stage of their journey.

Virtue: Waiving privileges and winning people

yǐ guì xià jiàn dà dé mín
以 贵 下 贱，大 得 民。
qiú ér wǎng míng
求 而 往，明。

Zhūn rú zhān rú shí nián fǎn cháng
屯 如，邅 如。十 年 反 常 。

- The leader tends to play a low profile by mingling with ordinary people, and by showing a condescending manner, like clouds touching the hills.
- In his interactions with the people, the leader consults his people around him, thus he is regarded as a wise leader (兼听则明).
- Rough and rugged as the start of the journey is, the leader holds a belief that he is able to endure the hardships (坎坷 kǎn kě) and overcome the hurdles, and that things will turn smooth in a period of ten years.

Principle 2: Giving up when finding your aspiration leading you nowhere.

jì lù wú yú wéi rù yú lín zhōng
既 鹿 无 虞，惟 入 于 林 中 。
jūn zǐ jī bù rú shě wǎng lìn
君 子 几 不 如 舍， 往 吝。
zhūn qí gāo xiǎo zhēn jí dà zhēn xiōng
屯 其 膏， 小 贞 吉，大 贞 凶 。

- Like getting lost while hunting in the woods without a guide, the leader questions his aspiration and gives up, knowing that going further will only result in greater repentance.

  Application: At the beginning of an enterprise, the leader, strong (大贞) or not yet, identifies human resources, articulates the mission, and is concerned about alignment in stead of accomplishment. In this way, he will be able to generate the dynamics and go far.

An essence of change

The characters of a difficult situation:

- Clouds are gathering but they are not transformed into rain.

- The Thunder is depressed.

  To make a change, the Thunder takes the initiative to move to make the rain fall.

  Inspiration:

  It is more often than not that the initial stage of a business is difficult, at least not as easy as expected. The owner's strong determination (Thunder) works at this stage. When the owner gives in and gives up, the business ends at the beginning.

Dì sì guà Méng Shān Shuǐ Méng Gěn shàng Kǎn xià

第四卦 蒙 山水蒙(艮上坎下)

Méng hēng fěi wǒ qiú tóng méng tóng méng qiú wǒ
蒙:亨。匪我求童蒙,童蒙求我。

chū shì gào zài sān dú dú zé bù gào lì zhēn
初噬告,再三渎,渎则不告。利贞。

Tuàn yuē Méng shān xià yǒu xiǎn xiǎn ér zhǐ Méng Méng hēng
彖曰:蒙,山下有险,险而止,蒙。蒙,亨,

yǐ hēng xíng shí zhōng yě fěi wǒ qiú tóng méng tóng méng qiú wǒ
以亨行时中也。匪我求童蒙,童蒙求我,

zhì yìng yě chū shì gào yǐ gāng zhōng yě zài sān dú
志应也。初噬告,以刚中也。再三渎,

dú zé bù gào dú méng yě méng yǐ yǎng zhèng shèng gōng yě
渎则不告,渎蒙也。蒙以养正,圣功也。

Xiàng yuē shān xià chū quán Méng jūn zǐ yǐ guǒ xíng yù dé
象曰:山下出泉,蒙。君子以果行育德。

chū liù fā méng lì yòng xíng rén yòng tuō zhì gù yǐ wǎng lìn
初六:发蒙,利用刑人,用说桎梏,以往吝。

jiǔ èr bāo méng jí nà fù jí zǐ kè jiā
九二:包蒙吉,纳妇吉,子克家。

liù sān wù yòng qǔ nǚ jiàn jīn fù bù yǒu gōng wú yōu lì
六三:勿用娶女;见金夫,不有躬,无攸利。

liù sì kùn méng lìn
六四:困蒙,吝。

liù wǔ tóng méng jí
六五:童蒙,吉。

shàng jiǔ jī méng bù lì wèi kòu lì yù kòu
上九:击蒙;不利为寇,利御寇。

Xiàng yuē lì yòng xíng rén yǐ zhèng fǎ yě zǐ kè jiā gāng róu jiē yě
象曰:利用刑人,以正法也。子克家,刚柔接也。

wù yòng qǔ nǚ xíng bù shùn yě kùn méng zhī lìn dú yuǎn shí yě
勿用娶女,行不顺也。困蒙之吝,独远实也。

tóng méng zhī jí shùn yǐ xùn yě lì yòng yù kòu shàng xià shùn yě
童蒙之吉,顺以巽也。利用御寇,上下顺也。

Scenario 4
蒙 (Méng) The Fountains in the Mountains

Symbol

山 Mountain
水 Water
The necessity of enlightenment is the driving force.

The symbol: This hexagram is composed of the lower trigram of the Water (水, 坎) and the upper trigram of the Mountain (山, whose symbol is *Gen* 艮 Gèn), depicting a scenario of fountains at the foot of a mountain which represents enlightenment.

The theme: *Meng* (蒙) means that with enlightenment, things will proceed smoothly (亨通). It is not that I run after the young to enlighten them (匪我求童蒙), but that the needs for enlightenment drive me to look after them (童蒙求我).
Enlightenment is the engine of proceeding. This perspective has long been the source of the Chinese educational philosophy that contains intrinsic values of bringing up the following generations.

Value: Enlightenment

Méng shān xià yǒu xiǎn xiǎn ér zhǐ
蒙，山 下 有 险，险 而 止。
Méng hēng yǐ hēng xíng shí zhōng
蒙 亨，以 亨 行 时 中。

◆ The symbol of the Mountain (山) is *Gen* (艮, Stop)—refraining

oneself from going down the hill, to avoid unidentified dangers outside there. This analogizes the necessity of enlightening the young to learn the attribute of being risk – taking, and the importance of finding proper ways for a smooth process.

Principle 1: Character building is carried out through determined actions.

shān xià chū quán méng jūn zǐ yǐ guǒ xíng yù dé
山 下 出 泉，蒙。君 子 以 果 行 育 德。
Méng yǐ yǎng zhèng shèng gōng fā méng lì yòng xíng rén
蒙 以 养 正，圣 功。发 蒙，利 用 刑 人。

- Waters flow from the fountains at the foot of the mountain: This mountain – fountain scene represents the initial effect of enlightenment. The educator takes determined (刚中 the whole line in the middle of the Water 水 in the symbol) and decisive actions to go in for a character – building process.
- The educator takes it as a sacred mission to enlighten the young to become upright people. The educator also resorts to negative examples for the young to observe the law, to tell the right and good from the wrong and bad, and to avoid offensive behavior (以正法).

Principle 2: Engagement

kùn méng zhī lìn dú yuǎn shí yǐ wǎng lìn
困 蒙 之 吝，独 远 实。以 往 吝。
bāo méng jí tóng méng zhī jí shùn yǐ xùn
包 蒙 吉。童 蒙 之 吉，顺 以 巽。
jī méng bù lì wèi kòu shàng xià shùn
击 蒙，不 利 为 寇。上 下 顺。

- It will be pitiful if the young get stuck but avoid sincere and helpful teachers, thus becoming entangled in isolation. A hasty means is harmful.

- If the educator is tolerant and broad – minded, and the young are respectful and receptive, an interactive learning environment is created in which the learners follow proactively in the process of infusion, whether they be na ve or naughty. In the symbol, this situational character is called "response" or "echo" (志应, see the description of *Ying* 应 in the Introduction.) In this scenario, it refers to the reciprocal relationship between the whole line (— *Yang Yao* 阳爻) in the lower trigram, the Water (the educator), and the broken line (-- *Yin Yao* 阴爻) in the middle of the upper trigram, the Mountain (the young).
- A violent or radical approach is not advisable simply because such method is only used in fighting against invasions from the enemy. Rather, a harmonious association should be established in the relationships.

Enlightenment, however, is by no means omnipotent. It brings about maturity and capability in the young (子克家) but some may still have no respect and behave inappropriately (不有躬, 行不顺). They will not function well socially or be beneficial for others.

An essence of change

Learning is a change process in which engagement is the key. Application:

In a mentor – mentee relationship, in order for the mentee to learn and gain, the mentor engages with the mentee through a process of finding out receptive approaches. Once an interlocking mechanism is in place, there will be a click between the educator's determination and the receiver's mind (刚柔接 gāng róu jiē).

Those leaders who take the responsibility as mentors are recommended to pick up Boyatzis' (2005) idea of "resonant leadership", to establish a beneficial learning process for the would – be leaders.

Dì wǔ guà Xū Shuǐ Tiān Xū Kǎn shàng Qián xià

第五卦 需 水天需(坎上乾下)

Xū yǒu fú guāng hēng zhēn jí lì shè dà chuān

需:有孚,光亨,贞吉。利涉大川。

Tuàn yuē Xū xū yě xiǎn zài qián yě gāng jiàn ér bù xiàn

彖曰:需,须也;险在前也。刚健而不陷,

qí yì bù kùn qióng yǐ xū yǒu fú guāng hēng zhēn jí

其义不困穷矣。需有孚,光亨,贞吉。

wèi hū tiān wèi yǐ zhèng zhōng lì shè dà chuān wǎng yǒu gōng yě

位乎天位,以正中。利涉大川,往有功也。

Xiàng yuē Yún shàng yú Tiān Xū Jūn zǐ yǐ yǐn shí yàn lè

象曰:云上于天,需。君子以饮食宴乐。

chū jiǔ xū yú jiāo lì yòng héng wú jiù

初九:需于郊。利用恒,无咎。

jiǔ èr xū yú shā xiǎo yǒu yán zhōng jí

九二:需于沙。小有言,终吉。

jiǔ sān xū yú ní zhì kòu zhì

九三:需于泥,致寇至。

liù sì xū yú xuè chū zì xué

六四:需于血,出自穴。

jiǔ wǔ xū yú jiǔ shí zhēn jí

九五:需于酒食,贞吉。

shàng liù rù yú xué yǒu bù sù zhī kè sān rén lái jìng zhī zhōng jí

上六:入于穴,有不速之客三人来,敬之,终吉。

Xiàng yuē Xū yú jiāo bù fàn nán xíng lì yòng héng wú jiù wèi shī cháng yě

象曰:需于郊,不犯难行。利用恒,无咎;未失常也。

xū yú shā yǎn zài zhōng yě suī xiǎo yǒu yán yǐ zhōng jí yě

需于沙,衍在中也。虽小有言,以终吉也。

xū yú ní zāi zài wài yě zì wǒ zhì kòu jìng shèn bù bài yě

需于泥,灾在外也。自我致寇,敬慎不败也。

xū yú xuè shùn yǐ tīng yě jiǔ shí zhēn jí yǐ zhōng zhèng yě

需于血,顺以听也。酒食贞吉,以中正也。

bù sù zhī kè lái jìng zhī zhōng jí suī bù dàng wèi wèi dà shī yě

不速之客来,敬之终吉。虽不当位,未大失也。

Scenario 5
需 (Xū) The Clouds in the Sky

Symbol

水 Water
天 Sky
Patience for opportunities foreruns success.

The symbol: This hexagram is composed of the lower trigram of the Sky (天, 乾) and the upper trigram of the Water (水, 坎), which depicts a picture of gathering clouds (云上于天) before rains, symbolizing patience in waiting for an opportunity.

The theme: Patience (*Xu* 需) is required before opportunities appear. Embracing sincerity while waiting will enable a person to become a forerunner because he wins people's trust (有孚 fú) and willingness to follow him.

Value: Sincerity and trustworthiness

Xū xū xiǎn zài qián
需,须; 险 在 前。
gāng jiàn ér bù xiàn qí yì bù kùn qióng
刚 健 而 不 陷,其 义 不 困 穷。
xū yǒu fú guāng hēng zhēn jí
需 有 孚, 光 亨, 贞 吉。
lì shè dà chuān wǎng yǒu gōng
利 涉 大 川, 往 有 功。

◆ The quality of patience implies expectations for achievements and an-

ticipation of potential dangers along the way yet to start. When it is time to move, one will proceed with vigorous enforcement of the expectations. He will not be trapped by pitfalls or find himself at the end of resources.

- The characters of sincerity and trustworthiness are valued in leadership. A potential leader with such characters will be able to go far (涉大川) and produce meritorious deeds (往有功) because the substantial gains are shared among the followers and the leader.

Principles: Patience is manifested differently in various situations.

xū yú jiāo lì yòng héng wú jiù
1. 需于郊。利用恒,无咎。

While waiting for opportunities in the suburbs, one sees no harm to accumulate strengths that will be everlasting once put forth (用恒).

Application: While staying at the periphery, a potential leader does not proceed prematurely to put himself into a dangerous situation (不犯难行). This is the way to stick to the conventional perception (未失常) while waiting for the timing.

xū yú shā yǎn zài zhōng xiǎo yǒu yán zhōng jí
2. 需于沙,衍在中。小有言,终吉。

While waiting in the sand, one remains calm rather than impulsive. Although it is inevitable to hear some rumors, he does not feel hurt.

3. 需于泥,灾在外。自我致寇,敬慎不败。

While waiting in the mud, one finds that he is not at the time of peril. It will be foolish enough if one invites disaster because of carelessness.

Application: When a manager is overwhelmed with a lot of work – related problems, he needs to concentrate on finding the resolutions to demonstrate his skills instead of looking for more troubles by asking

for promotion.

xū yú xuè chū zì xué shùn yǐ tīng
4. 需于血,出自穴。顺以听。

Waiting in a situation where fierce fighting is going on, a potential leader will not get himself entrapped in it. He foresees a turnaround.

Application: In a turbulent situation, e. g. , the time of organizational restructuring, where many people are jostling for positions, it is wise for one not to be involved in a vicious competition but to continue in the way as the duty calls for.

xū yú jiǔ shí yǐ zhōng zhèng
5. 需于酒食,以中正。

Waiting at home, one treats himself well: Having good food for good mood; and staying with the doctrine of the mean.

Application: At the ebb of one's career, one pays attention to self-management - Nutrition to keep fit and nourishment to keep spiritual balance.

rù yú xué yǒu bù sù zhī kè jìng zhī zhōng jí
6. 入于穴,有不速之客,敬之,终吉。

While waiting passively, one still shows respect to uninvited visitors.

Application: In an unfavorable situation, a leader treats others with politeness and respect, even though he is not in the mood, or customers come at a wrong time. Good leaders are patient in building their power base and nourishing a cultural soil.

Dì liù guà Sòng Tiān Shuǐ Sòng Qián shàng Kǎn xià

第六卦 讼 天水讼（乾上坎下）

Sòng yǒu fú zhì tù zhōng jí zhōng xiōng lì xiàn dà rén bù lì shè dà chuān

讼：有孚，窒惕，中吉。终凶。利见大人，不利涉大川。

Tuàn yuē Sòng shàng gāng xià xiǎn xiǎn ér jiàn sòng sòng yǒu fú zhì tù

彖曰：讼，上刚下险，险而健，讼。讼，有孚，窒惕，

zhōng jí gāng lái ér dé zhōng yě zhōng xiōng sòng bù kě chéng yě

中吉，刚来而得中也。终凶；讼不可成也。

lì xiàn dà rén shàng zhōng zhèng yě bù lì shè dà chuān rù yú yuān yě

利见大人；尚中正也。不利涉大川；入于渊也。

Xiàng yuē tiān yǔ shuǐ wéi xíng sòng Jūn zǐ yǐ zuò shì móu shǐ

象曰：天与水违行，讼。君子以作事谋始。

chū liù bù yǒng suǒ shì xiǎo yǒu yán zhōng jí

初六：不永所事，小有言，终吉。

jiǔ èr bù kè sòng guī ér bū qí yì rén sān bǎi hù wú shěng

九二：不克讼，归而逋，其邑人三百户，无眚。

liù sān shí jiù dé zhēn lì zhōng jí huò cóng wáng shì wú chéng

六三：食旧德，贞厉，终吉。或从王事，无成。

jiǔ sì bù kè sòng fù zì mìng yú ān zhēn jí

九四：不克讼，复自命，渝安贞，吉。

jiǔ wǔ sòng yuán jí

九五：讼，元吉。

shàng jiǔ huò xī zhī pán dài zhōng cháo sān chǐ zhī

上九：或锡之鞶带，终朝三褫之。

Xiàng yuē Bù yǒng suǒ shì sòng bù kě cháng suī yǒu xiǎo yán qí biàn míng

象曰：不永所事，讼不可长。虽有小言，其辩明。

bù kè sòng guī bū cuàn yě zì xià sòng shàng huàn zhì duō yě

不克讼，归逋，窜也。自下讼上，患至掇也。

shí jiù dé cóng shàng jí yě fù jí mìng yú ān zhēn bù shī yě

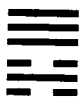
食旧德，从上吉也。复即命，渝安贞；不失也。

sòng yuán jí yǐ zhōng zhèng yě yǐ sòng shòu fú yì bù zú jìng yě

讼元吉，以中正也。以讼受服，亦不足敬也。

Scenario 6
讼 (Sòng) The Disoriented Sky and Water

Symbol



天 Sky
水 Water
Caution in conflicts will gain by losing less.

The symbol: This hexagram is composed of the lower trigram of the Water (水, 坎) and the upper trigram of the Sky (天, 乾, just the opposite of Scenario 5), which depicts a picture of unyieldingness and dangers (上刚下险), and symbolizes a disoriented scenario (天与水违行).

The theme: A conflicting situation (*Song* 讼) is a challenge for a person to exercise assertiveness and to grow mature (利见大人). Frequent or endless conflicts will obstruct him from moving forward, hence one is advised to be cautious in dealing with conflicts.

Personal characters: Assertiveness, fairness and vigilance

Sòng yǒu fú zhì tì zhōng jí gāng lái ér dé zhōng
讼：有孚窒惕，中吉。刚来而得中。
zhōng xiōng sòng bù kě chéng lì xiàn dà rén shàng zhōng zhèng
终凶，讼不可成。利见大人；尚中正。
bù lì shè dà chuān rù yú yuān
不利涉大川，入于渊。

◆ Conflicts stem from anxiety and fear of sincere desire that is perceived to be stifled. Dispassion may function as the buffer.

◆ Albeit that assertion is necessary, frequent occurrence of conflicts will cause greater apprehensions because one party tends to gain at the expense of losing trust from the other party, hence nerve – racking conflicts are not what people resort to in human relations.

People may become exceptionally eloquent through conflicts but they will fall into a vicious circle that builds up resentment against each other.

Principles: Positive working relationships are maintained when conflicts are dealt with in professional terms.

jūn zǐ yǐ zuò shì móu shǐ

1. 君子以作事谋始。

The leader takes the initiative to put things in right settings from the beginning, and often reflects on his original intention.

bù yǒng suǒ shì suī yǒu xiǎo yán qí biàn míng

2. 不永所事。虽有小言,其辩明。

Try not to enlarge a conflict or stretch it to a long duration (讼不可长). It is better to come out of the entanglement (不纠缠). There might be some tittle – tattle but disputations can be straightened out when both parties cool down and open the issue.

bù kè sòng guī bū zì xià sòng shàng huàn zhì duō

3. 不克讼,归逋。自下讼上,患至掇。(掇 = 辍 chuò)

Seeing that he is not playing an upper hand, the person jumps out of the arena (逋 bū, escaping). Arguing with one's superior incurs perils to befall. Over a matter of disputation, it is the subordinate who stops first.

shí jiù dé zhēn lì cóng shàng jí

4. 食旧德,贞厉。从上吉。

Be content with what you are good at in your work.

Conform to the good will of your superior, and things will be all right.

bù kè sòng fù jí mìng yú ān zhēn
5. 不克讼,复即命,渝安贞。

If you cannot win the battle, do self-controlling to cool down an impulse; change your mind or an approach to avoid greater losses.

sòng yuán jí yǐ zhōng zhèng
6. 讼,元吉,以中正。

Since conflicts are unavoidable, it is advised to take an unbiased approach, and to debate in professional terms instead of using an offensive or defensive language, or of getting it personal, so as to avoid deteriorating the working relationship.

Lessons:

huò xī zhī pán dài zhōng cháo sān chǐ zhī
1. 或锡之鞶带,终朝三褫之。(鞶:带;褫:解下)

One can be conferred with a broad belt (symbolizing an official title), but if he is reckless in dealing with conflicts, the belt may be undone three times in a day, and he is dispelled from the royal court (丢乌纱帽).

yǐ sòng shòu fú yì bù zú jìng
2. 以讼受服,亦不足敬。

An official is not respectable if he is snobbish and relies on winning in conflicts all the while with other officials in an attempt of advancement.

An essence of change

Junzi does substantial work before making plans.

Application:

Leaders are those who make things happen. Putting hands on what they are good at helps the leaders generate ideas and create opportunities.

In recent years, more and more overseas students are returning to China upon graduation from the universities in the United States and the United Kingdom. Noticing that they are at marginal advantages, some of them

lower their aims and start to work while being "re – oriented". They do not take this as "selling themselves short" but as "killing time rather than wasting time".

Dì qī guà Shī Dì Shuǐ Shī Kūn shàng Kǎn xià

第七卦 师 地水师(坤上坎下)

Shī zhēn zhàng rén jí wú jiù

师:贞,丈人,吉,无咎。

Tuàn yuē Shī zhòng yě zhēn zhèng yě néng yǐ zhòng zhèng kě yǐ wáng yǐ

彖曰:师,众也。贞,正也。能以众正,可以王矣。

gāng zhōng ér yìng xíng xiǎn ér shùn yǐ cǐ dú tiān xià ér mín cóng zhī jí

刚中而应,行险而顺,以此毒天下而民从之,吉。

Xiàng yuē Dì zhōng yǒu shuǐ Shī Jūn zǐ yǐ róng mín xù zhòng

象曰:地中有水,师。君子以容民畜众。

chū liù shī chū yǐ lǜ fǒu zāng xiōng

初六:师出以律,否臧凶。

jiǔ èr zài shī zhōng jí wú jiù wáng sān xī mìng

九二:在师中,吉,无咎。王三锡命。

liù sān shī huò yú shī xiōng

六三:师或舆尸,凶。

liù sì shī zuǒ cì wú jiù

六四:师左次,无咎。

liù wǔ tián yǒu qín lì zhí yán wú jiù

六五:田有禽,利执言,无咎。

zhǎng zǐ shuài shī dì zǐ yú shī zhēn xiōng

长子帅师,弟子舆尸,贞凶。

shàng liù dà jūn yǒu mìng kāi guó chéng jiā xiǎo rén wù yòng

上六:大君有命,开国承家,小人勿用。

Xiàng yuē Shī chū yǐ lǜ shī lǜ xiōng yě zài shī zhōng jí

象曰:师出以律,失律凶也。在师中吉,

chéng tiān chǒng yě wáng sān xī mìng huái wàn bāng yě

承天宠也。王三锡命,怀万邦也。

shī huò yú shī dà wú gōng yě zuǒ cì wú jiù wèi shī cháng yě

师或舆尸,大无功也。左次无咎,未失常也。

zhǎng zǐ shuài shī yǐ zhōng xíng yě dì zǐ yú shī shǐ bù dàng yě

长子帅师,以中行也。弟子舆师,使不当也。

dà jūn yǒu mìng yǐ zhèng gōng yě xiǎo rén wù yòng bì luàn bāng yě

大君有命,以正功也。小人勿用,必乱邦也。

Scenario 7
师 (Shī) The Earth Embracing the Water

Symbol

地 Earth
水 Water
A broadminded general commands a commendable army.

The symbol: This hexagram is composed of the lower trigram of the Water (水, 坎) and the upper trigram of the Earth (地, 坤), which depicts the magnanimity of the Earth to contain all kinds of waters, and symbolizes an open - minded general of the army.

The theme: Led by a broadminded general, the soldiers have meritorious deeds because they regard their commander as a sagacious leader (丈人, a wise fatherly senior 贤明长者).

Value: Tolerance

Dì zhōng yǒu shuǐ Shī Jūn zǐ yǐ róng mín xù zhòng
地 中 有 水,师。君 子 以 容 民 畜 众。

- 师: In nature, *Shi* means "water in the earth". That the Earth embraces all kinds of waters reveals the tolerant characteristic of the Earth.
- A leader who has the attribute of tolerance will have followers gathered spontaneously around him (聚众).

An essence of change

The power of the leader is determined by his capacity of supporting his

people characteristic of diversity rather than demanding uniformity.

Application:

The leader shows appreciation to those who express a different perception. When the general manager allows a variety of perceptions from the managers, it will be easier for the managers to work together as a managing team.

Principle 1: Select a general who is upright and righteous.

Shī zhòng zhēn zhèng néng yǐ zhòng zhèng kě yǐ wáng
师，众。贞，正。能 以 众 正，可以 王。
gāng zhōng ér yìng xíng xiǎn ér shùn
刚 中 而 应，行 险 而 顺。
yǐ cǐ dú tiān xià ér mín cóng zhī Shī chū yǐ lǜ fǒu zāng xiōng
以 此 毒 天 下，而 民 从 之。师 出 以 律，否 臧 凶。

- 师: in action, *Shi* means leading an army. If the general is upright, and able to influence his soldiers to become a disciplined army, he will become the lord. Jiang Tai Gong identified a list of attributes as the criteria for selecting generals (in *The Six Series of Strategies* (《六韬·龙韬》论将, Book III).
- 刚中 The second line, a whole line (阳爻, 刚) in the middle (中) of the lower trigram of the Water shows that the led have their firm characteristics; meanwhile, they respond positively to the influence of the fifth line, a broken line (阴爻) in the middle of the upper trigram of the Earth. This indicates that effective influence is the essence of leadership (刚中而应). For a righteous cause, the general and his army will carry out risky missions. When carrying out missions, the army is well disciplined. Otherwise (否臧 fǒuzāng), if the army does not obey order, things will be in disorder.
- This kind of military leadership can be applied to the government and civil settings: when governing (毒: 攻治) this way, people will follow.

Principle 2: Confer the title in accordance with merits.

zài shī zhōng jí wáng sān xī mìng huái wàn bāng shī zuǒ cì wú jiù
在师,中 吉。王 三锡 命。怀 万 邦。师左次,无咎。
zhǎng zǐ shuài shī zhōng xíng dì zǐ yú shī bù dàng
长 子 帅 师,中 行。弟子舆师,不 当 。
dà jūn yǒu mìng kāi guó chéng jiā xiǎo rén wù yòng
大君有 命,开国 承 家,小人勿 用。

- While leading the army in battles, the general is impartial in granting rewards and in executing punishment. In turn, the Lord in the Court will grant the general a higher rank and title, and assign him to major missions (委以重任). With his potential demonstrated and greater exposure provided, this general will advance fast.
- When losing the battle, the army has to retreat to avoid being totally destroyed. The general's order to draw back would not be blamed by the Lord but taken as a natural move.
- When putting a senior and strong general (长子) in command, the Lord feels at ease because he is confident that the general is dispassionate and will proceed well (中行). If an inexperienced and incapable junior is in command, what is expected is to see corpses of his soldiers being amassed from the battlefield. This is simply because of an inappropriate appointment (使不当).
- The King grants generals the titles of lord of states (开国: 诸侯) and ministers (承家: 卿大夫) in recognition of their noteworthy merits (以正功). He does not throw a glance to those with vile characters, knowing that they, once appointed, will surely drive a state into turmoil (必乱邦).

Dì bā guà Bǐ Shuǐ Dì Bǐ Kǎn shàng Kūn xià

第八卦 比 水地比(坎上坤下)

Bǐ jí yuán shì yuán yǒng zhēn wú jiù bù níng fāng lái hòu fū xiōng

比:吉。原筮,元永贞,无咎。不宁方来,后夫凶。

Tuàn yuē Bǐ jí yě bǐ fǔ yě xià shùn cóng yě

彖曰:比,吉也。比,辅也。下顺从也。

yuán shì yuán yǒng zhēn wú jiù yǐ gāng zhōng yě

原筮,元永贞,无咎,以刚中也。

bù níng fāng lái shàng xià yìng yě hòu fū xiōng qí dào qióng yě

不宁方来,上下应也。后夫凶,其道穷也。

Xiàng yuē Dì shàng yǒu Shuǐ Bǐ xiān wáng yǐ jiàn wàn guó qīn zhū hóu

象曰:地上有水,比。先王以建万国,亲诸侯。

chū liù yǒu fú bǐ zhī wú jiù yǒu fú yíng fǒu zhōng lái yǒu tā jí

初六:有孚比之,无咎。有孚盈缶,终来有他,吉。

liù èr bǐ zhī zì nèi zhēn jí

六二:比之自内,贞吉。

liù sān bǐ zhī fěi rén

六三:比之匪人。

liù sì wài bǐ zhī zhēn jí

六四:外比之,贞吉。

jiǔ wǔ xiǎn bǐ wáng yòng sān qū shī qián qín yì rén bù jiè jí

九五:显比,王用三驱,失前禽。邑人不诫,吉。

shàng liù bǐ zhī wú shǒu xiōng

上六:比之无首,凶。

Xiàng yuē Bǐ zhī chū liù yǒu tā jí yě bǐ zhī zì nèi bù zì shī yě

象曰:比之初六,有他吉也。比之自内,不自失也。

bǐ zhī fěi rén bù yì shāng hū wài bǐ yú xián yǐ cóng shàng yě

比之匪人,不亦伤乎?外比于贤,以从上也。

xiǎn bǐ zhī jí wèi zhèng zhōng yě shě nì qǔ shùn shī qián qín yě

显比之吉,位正中也。舍逆取顺,失前禽也。

yì rén bù jiè shàng shǐ zhōng yě bǐ zhī wú shǒu wú suǒ zhōng yě

邑人不诫,上使中也。比之无首,无所终也。

Scenario 8
比(Bǐ) The Water – Earth Relationship

Symbol

水 Water
地 Earth
Close relationships sustain when affection prevails.

The symbol: This hexagram is composed of the lower trigram of the Earth (地, 坤) and the upper trigram of the Water (水, 坎, just the opposite of Scenario 7). The Earth serves as the holdfast for the Water (地上有水), which symbolizes close relationships between the two (*Bi* 比).

The theme: 原筮 (yuánshì 蓍草 shī cǎo), the sticks of alpine yarrow used in ancient practice of divination, represents affection (原: 情) and sincerity (筮: 意). The herb represents a sustainable propitious condition (吉祥) when the family spirit prevails—assisting and supporting each other (辅); and the young conform with the elderly (下顺从).

Value: Conformity

Ethics: To build and maintain close relationships, people follow the principles of conduct as described below.

yǒu fú bǐ zhī
1. 有 孚 比 之。

Close relationships are reflected in assisting each other (比), and

based on goodwill, cordiality and trustworthiness (有孚) that serve as the jell for community cohesion.

bǐ zhī zì nèi bù zì shī
2. 比之自内,不自失。
In supporting each other, community members are spontaneous. They are true to themselves, hold onto their beliefs and behave naturally.

wài bǐ yú xián yǐ cóng shàng
3. 外比于贤,以从上。
When extending this principle of conduct (外比), community members show respect to the leaders who are wise and supportive. They conform with the will of their leaders, and present a proactive manner when putting forth the leader's determination (下顺从). Confucius advocated *conformity* as a value.

bǐ zhī fěi rén bù yì shāng
4. 比之匪人。不亦伤!
Assisting villains (匪: 不正派) is the last thing community members will do. They feel lamentable and keep a distance from these people.

xiǎn bǐ wáng yòng sān qū shī qián qín
5. 显比,王用三驱,失前禽。
yì rén bù jiè shàng shǐ zhōng
邑人不诫,上使中。
For good relationships to maintain and sustain, community members are openhearted and selfless. They take it naturally when certain rebellious members leave the community. This is likened to what the king would do when he goes hunting. After besieging the animals, he orders to enclose three sides (用三驱) and to open one side of the siege (网开一面) for those disobedient animals to run off (舍逆取顺).

Community members do not take precautions in their interactions. This is because they have a leader who is objective and evenhanded. As is shown in the hexagram of this Scenario, the fifth line, a whole line (— 阳爻) stands

for the attribute of their leader: firm and balanced (位正中, see the Note below), therefore the members hold high the leader and feel that they are in an auspicious situation.

In application of the above principles to an organizational life, leaders, while reiterating the work ethics, need to scrutinize the elements in the causes of the turnover rate. When retention is an area of concern, and alienation is an issue, verbal emphasis on the corporate value of loyalty will not be effective. It is what the leader does that matters.

A leader is needed, anyway.

bǐ zhī wú shǒu wú suǒ zhōng
比之无首,无所终。

◆ The sixth line in this Scenario which is a broken line (阴爻) represents a sub – scenario wherein a strong leader does not exist, and close as people are, their sense of belonging is withering (无所归附). No matter how close the relationships are, people in a community need a strong leader.

An essence of change

When the relationships have developed to a stage where people enjoy "collegiality", like to label them as "ideal", and do not take their leader as "one of them", the leader must anticipate that such a situation may not last long.

Application:

- Friends are friends, and work is work.
- A "buddy – buddy" relationship between the leader and some of the members may be good in normal situations. However, when his buddy is not doing a good job or is procrastinating, the leader tends to hesitate to criticize the poor work, according to Han, a respectable leader.

Note: In this hexagram, the fifth line (odd - number), is meant for a *Yang Yao* (— 阳爻). Since the position is occupied by a *Yang Yao*, it is regarded as "appropriate" (当位, see the Introduction).

Dì jiǔ guà Xiǎo Xù Fēng Tiān Xiǎo xù Xùn shàng Qián xià

第九卦 小畜 风天小畜(巽上乾下)

Xiǎo Xù hēng mì yún bù yǔ zì wǒ xī jiāo

小畜:亨。密云不雨,自我西郊。

Tuàn yuē Xiǎo Xù róu dé wèi ér shàng xià yìng zhī yuē xiǎo xù

彖曰:小畜;柔得位,而上下应之,曰小畜。

jiàn ér xùn gāng zhōng ér zhì xíng nǎi hēng

健而巽,刚中而志行,乃亨。

mì yún bù yǔ shàng wǎng yě zì wǒ xī jiāo shī wèi xíng yě

密云不雨,尚往也。自我西郊,施未行也。

Xiàng yuē Fēng xíng Tiān shàng Xiǎo xù Jūn zǐ yǐ yì wén dé

象曰:风行天上,小畜。君子以懿文德。

chū jiǔ fù zì dào hé qí jiù jí

初九:复自道,何其咎,吉。

jiǔ èr qiān fù jí

九二:牵复,吉。

jiǔ sān yú tuō fú fū qī fǎn mù

九三:舆说辐,夫妻反目。

liù sì yǒu fú xuè qù tì chū wú jiù xù

六四:有孚,血去惕出,无咎。(血=恤)

jiǔ wǔ yǒu fú luán rú fù yǐ qí lín

九五:有孚挛如,富以其邻。

shàng jiǔ jì yǔ jì chù shàng dé zài fù zhēn lì

上九:既雨既处,尚德载,妇贞厉。

yuè jì wàng Jūn zǐ zhēng xiōng

月几望,君子征凶。

Xiàng yuē fù zì dào qí yì jí yě

象曰:复自道,其义吉也。

qiān fù zài zhōng yì bù zì shī fū qī fǎn mù bù néng zhèng shì yě

牵复在中,亦不自失。夫妻反目,不能正室也。

yǒu fú tì chū shàng hé zhì yě yǒu fú luán rú bù dú fù yě

有孚惕出,上合志也。有孚挛如,不独富也。

jì yǔ jì chù dé jī zài yě jūn zǐ zhēng xiōng yǒu suǒ yí yě

既雨既处,德积载也。君子征凶,有所疑也。

Scenario 9
小畜 (Xiǎo Xù) The Wind across the Sky

Symbol

风 Wind
天 Sky
The force of the Small is formed upon the support of the Great.

The symbol: This hexagram is composed of the lower trigram of the Sky (天, 乾) and the upper trigram of the Wind (风, whose symbol is *Xun* 巽 Xùn) which depicts a scenario of the Wind blowing across the Sky (风行天上) and symbolizes the collection of energy of one party in its interactions with the other.

The theme: The comparatively Small (here the Wind) may collect its force (小畜) and pick up momentum when it is supported by the Great (here the Sky). The Wind gathers clouds but does not let go as rain, implying that the collection and transformation of the Small is not meant to release its energy against the Great (健而巽).

Virtues: Cultivation and graciousness

Fēng xíng Tiān shàng Xiǎo Xù
风 行 天 上，小 畜。
Jūn zǐ yǐ yì wén dé
君 子 以 懿 文 德。

❖ 小畜: *Xiaoxu* literally means "small gathering" which is a natural phenomenon of gentle breezes (和风) blowing across the Sky. This

is a metaphor of buildup of the capacity of influence at its early stage.

◆ 懿 (yì, 美好): *Yi* means the quality of excellence as a virtue. A man of noble character accumulates influential power by cultivation and graciousness through practices on delicacy in writing, to be an exemplary model.

Principle: Knead firmness in docility.

mì yún bù yǔ shàng wǎng
1. 密 云 不 雨, 尚 往。
jiàn ér xùn gāng zhōng ér zhì xíng nǎi hēng
健 而 巽, 刚 中 而 志 行,乃 亨。

The dark clouds, while gathering and increasing their density, are still floating in the sky, because they feel that they are not prepared well enough to turn to be a timely rain.

A self – restrained leader is tactful at kneading his firmness in obedience to his supportive superior, and at putting aspiration in his work at hand. Thus he will proceed well for the actualization of his determination.

fù zì dào qí yì jí
2. 复 自 道,其 义 吉。
qiān fù zài zhōng bù zì shī
牵 复 在 中 ,不 自 失。

A would – be leader paves his way through a reflective and repetitive approach of building up his character. Being tame and behaving appropriately ensures his success.

Both the first and second lines in the hexagram are whole lines (阳爻) which are complementary to each other (牵复), indicating that the above appreciated personality is reinforced along the way.

yǒu fú tì chū shàng hé zhì
3. 有 孚,惕 出, 上 合 志。

yǒu fú luán rú fù yǐ qí lín
有 孚 挛 如,富 以 其 邻。

For an aspiring would – be leader, it is sensible to sincerely and tactfully align his endeavors with the aspirations of his superior. For a noble man of high status, it is advisable to apply connectedness (挛 luán) to foster a sense of togetherness, and to share available resources with his neighbors rather than enjoying himself up there (不独富 bù dú fù).

The above philosophical views have been well taken by people in the Chinese society. They treasure the virtues of cultivation, being able but modest rather than showing off the spearhead (不露锋芒). While in office, respectful leaders are aware of the warning pointed out as the bottom line in this Scenario—

jì yǔ jì chù dé jī zài yuè jī wàng
既 雨 既 处,德 积 载。月 几 望。(几望 = 既望)

When the clouds finally reach the density to rain, they beware of the situational characters: 1) the rain is not well received in certain places; 2) discharging should be followed by recharging; and 3) they cannot be in office forever.

This is likened to the phase of the moon, *Jiwang* (几望: the 16th of a lunar month), the turning point from waxing to waning after the full moon.

An essence of change

The spokes and rims maintain their own characters while functioning well in a wheel. When the spokes and rims loosen up (舆说辐, 说 = 脱 tuō), the wheel will fall apart, and the chariot will collapse.

Application:

- Leaders have their expertise. They are not expected to be all – rounded experts. Good leaders are skillful at finding assistants who possess characteristics and skills complementary to the leaders'.

- The CEO of an enterprise needs to have a cultural understanding that among those with Chinese cultural backgrounds, the working relationships tend to get personal; and when they find that they are in collision, the relationship is likely to deteriorate. It is advisable for leaders to notice the symptoms early to avoid internal collisions (内耗) from getting worse.

Dì shí guà Lǚ Tiān Zé Lǚ Qián shàng Duì xià

第十卦 履 天泽履(乾上兑下)

Lǚ lǚ hǔ wěi bù dié rén hēng

履:履虎尾,不咥人,亨。

Tuàn yuē Lǚ róu lǚ gāng yě yuè ér yīng hū qián shì yǐ lǚ hǔ wěi

彖曰:履,柔履刚也。说而应乎乾,是以履虎尾,

bù dié rén hēng gāng zhōng zhèng lǚ dì wèi ér bù jiù guāng míng yě

不咥人,亨。刚中正,履帝位而不疚,光明也。

Xiàng yuē Shàng Tiān xià Zé Lǚ Jūn zǐ yǐ biàn shàng xià dìng mín zhì

象曰:上天下泽,履。君子以辨上下、定民志。

chū jiǔ sù lǚ wǎng wú jiù

初九:素履,往无咎。

jiǔ èr lǚ dào tǎn tǎn yōu rén zhēn jí

九二:履道坦坦,幽人贞吉。

liù sān miǎo néng shì bǒ néng lǚ lǚ hǔ wěi diérén xiōng

六三:眇能视,跛能履,履虎尾,咥人,凶。

wǔ rén wèi yú dà jūn

武人为于大君。

jiǔ sì lǚ hǔ wěi sù sù zhōng jí

九四:履虎尾,愬愬,终吉。

jiǔ wǔ guài lǚ zhēn lì

九五:夬履,贞厉。

shàng jiǔ shì lǚ kǎo xiáng qí xuán yuán jí

上九:视履考祥,其旋元吉。

Xiàng yuē Sù lǚ zhī wǎng dú xíng yuàn yōu rén zhēn jí zhōng bù zì luàn yě

象曰:素履之往,独行愿。幽人贞吉,中不自乱也。

miǎo néng shì bù zú yǐ yǒu míng yě bǒ néng lǚ bù zú yǐ yǔ xíng yě

眇能视;不足以有明也。跛能履;不足以与行也。

dié rén zhī xiōng wèi bù dàng yě wǔ rén wèi yú dà jūn zhì gāng yě

咥人之凶,位不当也。武人为于大君,志刚也。

sù sù zhōng jí zhì xíng yě guài lǚ zhēn lì wèi zhèng dāng yě

愬愬,终吉,志行也。夬履贞厉,位正当也。

Yuán jí zài shàng dà yǒu qìng yě

元吉在上,大有庆也。

Scenario 10
履 (Lǚ) Treading behind a Tiger

Symbol

天 Sky
泽 Swamp
Treading with caution, one may find the danger not so deadful.

The symbol: This hexagram is composed of the lower trigram of the Swamp (泽, whose symbol is *Dui* 兑 Duì) and the upper trigram of the Sky (天, 乾). The Sky over the Swamp (上天下泽) symbolizes discrimination between the noble and the humble (尊卑有别).

The theme: When the Soft (here the Swamp) is under the Strong (here the Sky), the former is better off to remain submissive to the latter (应乎乾). This is analogized to a person treading carefully behind a tiger (履虎尾) who does not intend to do harm to that person (不咥人), which is an exquisite way of warning—cautious enough, one receives no injuries in a seemingly dangerous situation (危而无害 wēi ér wú hài).

Principle 1: Be humble and happy when following a strong leader.

Lǚ róu lǚ gāng yuè ér yīng hū qián
履,柔履刚。说而应乎乾。(说 = 悦)
lǚ hǔ wěi bù dié rén hēng
履虎尾,不咥人,亨。

- When the Soft follows the Strong, the former is advised to be humble and happy, not being bothered by his comparative inferiority.
- It is like a man treading behind a tiger who is not harmful (咥 dié, bite). If the man behaves carefully and suitably (小心谨慎), he will get along well. This is a delicate way of providing advice with a profound implication in an obvious and vivid picture.

Principle 2: Be an openhearted and aboveboard leader.

gāng zhōng zhèng lǚ dì wèi ér bù jiù guāng míng
刚 中 正,履帝位而不疚,光 明。
Jūn zǐ yǐ biàn shàng xià dìng mín zhì
君子以辨 上 下,定民志。
yuán jí zài shàng dà yǒu qìng
元 吉在 上,大有 庆。

- The Emperor is openhearted and aboveboard (光明正大). He carefully carries out his obligations without guileful intention.
- He is able to classify his people and to grant titles according to their social status (名分) so that people are satisfied and follow the rites.
- It is fortunate to be under a leader who is aboveboard and forthright. Working with this kind of leader, people know that there is no hidden agenda, and find that their organizational life is easier.

Principle 3: Be simple and magnanimous.

sù lǚ zhī wǎng dú xíng yuàn
素履之 往,独行 愿。
lǚ dào tǎn tǎn yōu rén zhēn jí
履道坦坦,幽人 贞 吉。
guài lǚ zhēn lì shì lǚ kǎo xiáng qí xuán yuán jí
夬履,贞 厉。视履考 祥,其 旋 元 吉。

- A promising person remains simple. He is never extravagant in dress or acts (朴素, 无华). He follows closely the principles of conducts.

- The road is thus broad and level. He enjoys tranquility along the way, and his character of magnanimity allows him to stick to his beliefs without being bothered by extraneous matters (中不自乱).
- He is determined (夬 guài: 决) and circumspect (谨慎). He reflects periodically the journey he has gong through.

An essence of change

An adaptable leader possesses such characteristics as "strong minded" and "circumspect". He has a tranquil inner world while keeping alert to the changing environment.

Inspiration:

- Remain collected when faced with surprises or crises.
- When the leader is not harried, he is able to collect his thoughts.

Lessons:

miǎo néng shì bù zú yǐ yǒu míng
眇 能 视;不 足 以 有 明。
bǒ néng lǚ bù zú yǐ yǔ xíng
跛 能 履; 不 足 以 与 行。

- Blind in one eye (眇 miǎo), a person has a murky vision. Even he tries hard to see, the view of objects around is still blurry.
- Lame with one leg, a person cannot walk steadily. As a wobbler, no matter how hard he tries, he is unable to walk along with normal people.

The third line (a broken line) presents a sub - scenario of "inappropriate position" (位不当, see the Note below). With unfavorable external factors, the person may stumble if proceeding impetuously (躁进) even if he is determined (志刚).

Note: In this hexagram, the third line (odd - number), is meant for a *Yang Yao* (— 阳爻, a whole line) but it is occupied by a *Yin Yao* (-- 阴爻, a broken line), hence it is regarded as "inappropriate" (不当位, see the Introduction).

Dì shí yī guà Tài Dì Tiān Tài Kūn shàng Qián xià

第十一卦 泰 地天泰(坤上乾下)

Tài xiǎo wǎng dà lái jí hēng

泰:小往大来,吉,亨。

Tuàn yuē Tài xiǎo wǎng dà lái jí hēng zé shì tiān dì jiāo

彖曰:泰,小往大来,吉,亨。则是天地交,

ér wàn wù tōng yě shàng xià jiāo ér qí zhì tóng yě

而万物通也;上下交,而其志同也。

nèi yáng ér wài yīn nèi jiàn ér wài shùn

内阳而外阴,内健而外顺。

nèi jūn zǐ ér wài xiǎo rén Jūn zǐ dào zhǎng xiǎo rén dào xiāo yě

内君子而外小人。君子道长,小人道消也。

Xiàng yuē Tiān Dì jiāo Tài hòu yǐ cái chéng tiān dì zhī dào

象曰:天地交,泰。后以财成天地之道,

fǔ xiāng tiān dì zhī yí yǐ zuǒ yòu mín

辅相天地之宜,以左右民。

chū jiǔ bá máo rú yǐ qí huì zhēng jí jiǔ èr bāo huāng

初九:拔茅茹,以其汇,征吉。九二:包荒,

yòng píng hé bù xiá yí péng wáng dé shàng yú zhōng xíng

用冯河,不遐遗。朋亡,得尚于中行。

jiǔ sān wú píng bù pō wú wǎng bù fù jiān zhēn wú jiù

九三:无平不陂,无往不复,艰贞无咎。

wù xù qí fú yú shí yǒu fú

勿恤其孚,于食有福。

liù sì piān piān bù fù yǐ qí lín bù jiè yǐ fú

六四:翩翩不富,以其邻不戒以孚。

liù wǔ Dì Yǐ guī mèi yǐ zhì yuán jí

六五:帝乙归妹,以祉。元吉。

shàng liù chéng fù yú huáng wù yòng shī zì yì gào mìng zhēn lìn

上六:城复于隍,勿用师。自邑告命,贞吝。

yǐ guāng dà wú wǎng bù fù tiān dì jì piān piān bù fù jié shí shí

以光大。无往不复,天地际。翩翩不富,皆失实。

Xiàng yuē Bá máo zhēng jí zhì zài wài yě bāo huāng dé shàng yú zhōng xíng
象 曰:拔 茅 征 吉,志 在 外 也。包 荒,得 尚 于 中 行,
Bù jiè yǐ fú zhōng xīn yuàn yě yǐ zhǐ yuán jí
不 戒 以 孚,中 心 愿 也。以 祉 元 吉,
zhōng yǐ xíng yuàn yě chéng fù yú huáng qí mìng luàn yě
中 以 行 愿 也。城 复 于 隍,其 命 乱 也。

Scenario 11
泰 (Tài) Engagement and Alignment

Symbol

☷☰

地 Earth

天 Sky

Engagement brings about peace and prosperity.

The symbol: This hexagram is composed of the lower trigram of the Sky (天, 乾) and the upper trigram of the Earth (地, 坤). The concourse of the Sky and the Earth (天地交) symbolizes concordance (通泰).

The theme: The engagement (泰) between the Small and the Great, with the latter playing a low profile (小往大来), creates an unimpeded channel for things to proceed smoothly (通畅).

Virtue: Condescension for concord

Dì Yī guī mèi yǐ zhǐ yuán jí
帝 乙 归 妹,以 祉 元 吉。(归妹: 嫁女)

Emperor Di Yi (帝乙 in reign c. 1101 B. C.), the father of the last emperor Zhou Wang (纣王, 帝辛 Di Xin) of the Shang Dynasty (商朝), marries a young woman in the Court to a promising young minister at a less dignified level. This is a genuine gesture of engagement between the ruler and the ministers, for the sake of harmony and happiness. This virtue of condescension wins loyalty (行愿).

Principle 1: Harmony is reached through engagement and alignment.

shàng xià jiāo qí zhì tóng
上 下 交,其 志 同。
nèi yáng ér wài yīn nèi jiàn ér wài shùn
内 阳 而 外 阴,内 健 而 外 顺。
nèi jūn zǐ ér wài xiǎo rén jūn zǐ dào zhǎng xiǎo rén dào xiāo
内 君 子 而 外 小 人。君 子 道 长 , 小 人 道 消。

- A harmonious situation is realized in human organizations when the superior and the subordinates make concerted efforts, and especially when the latter are aligned to the aspirations embodied by the former.
- The leader at the center is assertive whereas the people outside the power circle are submissive. Let the man with noble characters take the leading position and keep those with malign characters at the periphery, thus the leader's willpower will overwhelm (道长 dào zhǎng).

Virtue: Balance for peace

中行 (zhōng xíng): The leader who is nonaligned does not take side. Such fairness keeps people psychologically balanced and allows information to flow without obstruction in the hierarchy (上通下达).

This primitive idea of "remaining in the middle" (中道) was the origin of the doctrine of the mean (中庸) which has been put in practice by leaders for peace and prosperity.

Principle 2: Rely on cohesion for an enterprising spirit to prevail.

bá máo rú yǐ qí huì zhēng jí
拔 茅 茹,以 其 汇, 征 吉。(汇: 类)

❖ When a head of cogongrass is uprooted, the roots are still twisted together. In application, in order for a group of people to forge ahead (进取), they have to be the same type and need an enterprising spirit which in turn relies on cohesiveness.

bāo huāng yòng píng hé
包 荒，用 冯 河。(荒 = 亢 long river; 冯 = 憑 wading)
bù xiá yí péng wáng dé shàng yú zhōng xíng
不 遐 遗。朋 亡，得 尚 于 中 行。(亡: 无)

❖ A broadminded person is able to tolearate stress, hence he can wade across a long river.

❖ No matter where you go, do not forget about your friends even though they are far away. Whatever you do, do not knock together as a clique and engage in factional activities. Feeling bakanced under a leader who does not play with favoritism, you have all reasons to assist him.

A Chinese idiom is very relevant here, 暴虎冯河 (bào hǔ píng hé): subduing a tiger bare – hand and crossing a river with no ferryboad. without an instrument. This tells that failure can be predicted in one's endeavors without close friends or proper instruments.

wú píng bù pō wú wǎng bù fù
无 平 不 陂，无 往 不 复，(陂 pō: bumpy)
jiān zhēn wú jiù wù xù qí fú
艰 贞 无 咎。勿 恤 其 孚。

❖ There is no road that is level all along, and those going out will return. While in the middle of hardships, do not get your determination shaken. Cherish your earnestness and do not worry about what others say. The third line in this hexagram is a whole line, indicating that it is the threshold at which the situation, with one further step, will change.

An essence of change

Transitions in organizational development may not be smooth.

Inspiration: Leaders are advised to –

- Value "true to self" and be persistent in pursuing for self – actualization.
- Beware of situational characters, foresee the turning point, and to tell the ceiling of their advancement.

piān piān bù fù yǐ qí lín bù jiè yǐ fú

Lesson: 翩 翩 不 富,以 其 邻 不 戒 以 孚。

A boastful person cannot do well because what he says or does is ungrounded (皆失实). It does not help when he suspects his neighbors.

Dì shí èr guà Pǐ Tiān Dì Pǐ Qián shàng Kūn xià

第十二卦 否 天地否(乾上坤下)

Pǐ pǐ zhī fěi rén bù lì Jūn zǐ zhēn dà wǎng xiǎo lái

否:否之匪人,不利君子贞。大往小来。

Tuàn yuē Pǐ zhī fěi rén bù lì jūn zǐ zhēn

彖曰:否之匪人,不利君子贞。

dà wǎng xiǎo lái zé shì Tiān Dì bù jiāo ér wàn wù bù tōng yě

大往小来,则是天地不交,而万物不通也;

shàng xià bù jiāo ér tiān xià wú bāng yě

上下不交,而天下无邦也。

nèi yīn ér wài yáng nèi róu ér wài gāng nèi xiǎo rén ér wài Jūn zǐ

内阴而外阳,内柔而外刚,内小人而外君子。

xiǎo rén dào zhǎng Jūn zǐ dào xiāo yě

小人道长,君子道消也。

Xiàng yuē Tiān Dì bù jiāo Pǐ jūn zǐ yǐ jiǎn dé bì nàn bù kě róng yǐ lù

象曰:天地不交,否。君子以俭德辟难,不可荣以禄。

chū liù bá máo rú yǐ qí huì zhēn jí hēng

初六:拔茅茹,以其彙,贞吉,亨。

liù èr bāo chéng xiǎo rén jí dà rén pǐ hēng

六二:包承。小人吉,大人否。亨。

liù sān bāo xiū

六三:包羞。

jiǔ sì yǒu mìng wú jiù chóu lí zhǐ

九四:有命,无咎,畴离祉。

jiǔ wǔ xiū pǐ dà rén jí qí wáng qí wáng xì yú bāo sāng

九五:休否,大人吉。其亡其亡,系于苞桑。

shàng jiǔ qīng pǐ xiān pǐ hòu xǐ

上九:倾否,先否后喜。

Xiàng yuē Bá máo zhēn jí zhì zài jūn yě dà rén pǐ hēng bù luàn qún yě

象曰:拔茅贞吉,志在君也。大人否亨,不乱群也。

bāo xiū wèi bù dàng yě yǒu mìng wú jiù zhì xíng yě

包羞,位不当也。有命无咎,志行也。

dà rén zhī jí wèi zhèng dàng yě pǐ zhōng zé qīng hé kě cháng yě

大人之吉,位正当也。否终则倾,何可长也。

Scenario 12
否（Pǐ）Divergence and Disorder

Symbol

天 Sky
地 Earth
Divergence causes disorder.

The symbol: This hexagram is composed of the lower trigram of the Earth（地，坤）and the upper trigram of the Sky（天，乾，just the opposite of Scenario 11）. That the Sky is above the Earth reflects the normal positions of them. Situations change, and they may be in inverse positions（天地不交）. This scenario symbolizes occlusion（闭塞 bìsè）.

The theme: When the Great and the Small are in inverse positions（大往小来），divergence takes place, and the channel for things to proceed is occluded（万物不通），which brings about disorder. This is a scenario leaders should evade.

Principle 1: Control the situation through structure design.

shàng xià bù jiāo ér tiān xià wú bāng
上 下 不 交，而 天 下 无 邦。
nèi yīn ér wài yáng nèi róu ér wài gāng nèi xiǎo rén ér wài Jūn zǐ
内 阴 而 外 阳，内 柔 而 外 刚，内 小 人 而 外 君子。
xiǎo rén dào zhǎng Jūn zǐ dào xiāo
小 人 道 长，君子 道 消。

❖ When there is no free flow of information between the Lord and the

ministers in the Court, there appears chaos in the country.

- The emergence of this situation is owing to a weak leader at the top and strong ministers in charge. It is worse when the top is a base person whereas the middle ones are dignified, in which case the willpower of the middle is muffled.

Application: It is essential that the hierarchical structure of an organization is designed in a way that the span of control guarantees a free flow of information. It is crucial to identify a strong leader to assume the top position.

Virtues: Thriftiness and honesty

Jūn zǐ yǐ jiǎn dé bì nàn bù kě róng yǐ lù
君子以俭德辟难,不可荣以禄。[辟 = 避]

The leader sticks to thriftiness in order to avoid crises and is free from corruption (清廉) instead of pursuing for reputation or taking the pension for granted (俸禄 fènglù). This keeps him from possibilities of associating with undesirable ones with destructive behavior (同流合污).

The origin of the civil service system is traced back to the Western Zhou Dynasty (西周) when Lu Shang (吕尚, known as Jiang Tai Gong 姜太公) pled in the Court a salary - and - pension system for officials serving the state. He designed mechanisms against dishonesty and scales of pension on performance as selection criteria that were well taken by the Lord, Zhou Wen Wang (see Preface). Thriftiness and honesty were advocated by Confucius as values about 500 years later. Interestingly, the word "thrift" also means "robust", which is very inspiring here.

Principle 2: Unison goes.

bá máo rú yǐ qí huì zhēn jí hēng
拔茅茹,以其彙,贞吉,亨。(彙 = 汇: 类)

- Unity is like the twist of cogongrass roots (see Principle 2 in Scenario

11). Leaders are reminded of solidarity against hindrance (志在君).

bāo chéng bāo xiū xiǎo rén jí dà rén pǐ hēng
包 承。包 羞。小 人 吉,大人 否。亨。

❖ When flattering and shameless crooks are tolerated, they enjoy at the expense of the leader's losing control. Leaders had better keep an eye on the formation of cliques who tend to create chaotic situations (乱群).

yǒu mìng chóu lí zhǐ
有 命,畴 离 祉。(畴: 众; 离: 附; 祉: 福)

❖ People share the wealth they produce by relying on implementing the leader's will.

An essence of change

qīng pǐ xiān pǐ hòu xǐ
倾 否,先 否 后 喜。

As a natural law, things at their extremity move to the opposite direction. The disorder should not last long. At its extremity, like a pendulum swinging to the opposite direction, concordance will appear (否极泰来, cf. "Engagement" in the previous Scenario). This philosophical perspective (物盛则衰, 时极而转) was further developed by Sima Qian (司马迁 145 ~ 87 B. C.) in the Western Han Dynasty.

qí wáng qí wáng xì yú bāo sāng
其 亡 其 亡,系 于 苞 桑。

Just like hanging on a twig of a mulberry, a metaphor of danger, so the leader, even holding a holistic view (大局), is warned against crisis.

Inspiration:

- When the situations are becoming favorable, the leader is still prudent in taking actions.
- The leader is vigilant against a villain's (*xiaoren*) sabotage.

Dì shí sān guà Tóng Rén Tiān Huǒ Tóng Rén Qián shàng Lí xià

第十三卦 同人 天火同人(乾上离下)

Tóng Rén Tóng rén yú yě hēng lì shè dà chuān lì Jūn zǐ zhēn

同人:同人于野,亨。利涉大川,利君子贞。

Tuàn yuē Tóng rén róu dé wèi dé zhōng ér yìng hū Qián yuē tóng rén

彖曰:同人,柔得位得中,而应乎乾,曰同人。

tóng rén yuē tóng rén yú yě hēng lì shè dà chuān Qián xíng yě

同人曰,同人于野,亨。利涉大川,乾行也。

wén míng yǐ jiàn zhōng zhèng ér yìng Jūn zǐ zhèng yě

文明以健,中正而应,君子正也。

wéi Jūn zǐ wèi néng tōng tiān xià zhī zhì

唯君子为能通天下之志。

Xiàng yuē Tiān yǔ Huǒ Tóng rén Jūn zǐ yǐ lèi zú biàn wù

象曰:天与火,同人。君子以类族辨物。

chū jiǔ tóng rén yú mén wú jiù

初九:同人于门,无咎。

liù èr tóng rén yú zōng lìn

六二:同人于宗,吝。

jiǔ sān fú róng yú mǎng shēng qí gāo líng sān suì bù xīng

九三:伏戎于莽,升其高陵,三岁不兴。

jiǔ sì chéng qí yōng fú kè gōng jí

九四:乘其墉,弗克攻,吉。

jiǔ wǔ tóng rén xiān háo táo ér hòu xiào dà shī kè xiāng yù

九五:同人,先号啕而后笑。大师克相遇。

shàng jiǔ tóng rén yú jiāo wú huǐ

上九:同人于郊,无悔。

Xiàng yuē Chū mén tóng rén yòu shéi jiù yě tóng rén yú zōng lìn dào yě

象曰:出门同人,又谁咎也。同人于宗,吝道也。

fú róng yú mǎng dí gāng yě sān suì bù xīng ān xíng yě chéng qí yōng

伏戎于莽,敌刚也。三岁不兴,安行也。乘其墉,

yì fú kè yě qí jí zé kùn ér fǎn zé tóng rén zhī xiān yǐ zhōng zhí yě

义弗克也。其吉,则困而反则。同人之先,以中直也。

dà shī xiāng yù yán xiāng kè yě tóng rén yú jiāo zhì wèi dé yě

大师相遇,言相克也。同人于郊,志未得也。

Scenario 13
同人 (Tóng Rén) Harmony with Nature

Symbol

天 Sky
火 Fire
Coexistence among people and harmony with nature

The symbol: This hexagram is composed of the lower trigram of the Fire (火, whose symbol is *Li* 离 Lí) and the upper trigram of the Sky (天, 乾). The Sky and the Fire symbolize harmony between the two natural forces (天与火), which is reflected in the response between the second line (*Yin Yao*) in the trigram of the Fire and the second line (*Yang Yao*) in the trigram of the Sky (柔得位得中,而应乎乾).

The theme: Coexistence is on the base of categorization. People of the same kind stay together (同人). When coexistence is expanded to harmony with nature, people enjoy the favorable situation.

Virtue: Civilization

shè dà chuān qián xíng
涉大川，乾行。
wén míng yǐ jiàn zhōng zhèng ér yìng Jūn zǐ zhèng
文明以健，中正而应，君子正。
Jūn zǐ yǐ lèi zú biàn wù
君子以类族辨物。
wéi Jūn zǐ wéi néng tōng tiān xià zhī zhì
唯君子为能通天下之志。

- The leader who is able to find the way for manifesting his willpower (乾行) possesses the admirable quality of being civil which is reached through, and supported by, a process of applying uprightness and fairness, and of identifying the elements in human relations that click.
- A capable leader differentiates things by categorizing them. Only led by this kind of leader can people find a common ground for their interests otherwise disjointed, and have their determinations unified.

Principle 1: Harmony is realized through clicking, not collision.

Tóng rén yú mén wú jiù tóng rén yú zōng lìn
同人于门,无咎。同人于宗,吝。
fú róng yú mǎng shēng qí gāo líng sān suì bù xīng
伏戎于莽,升其高陵,三岁不兴。

- In the society, people receive no harm if they selflessly find ways to get along with each other. This primitive idea of seeking for "Great Harmony" (求大同) is illustrated in *The Book of Poems* (《诗经》).
- People are confined and their goals are limited if they try to have harmony within the circle of their clan only (吝道).
- This is the rationale of "racial harmony" (种族和谐) advocated by the Singapore government, and of "harmonious society"/ "harmonious world" (和谐社会, 和谐世界) advocated by the Chinese government.
- When one group of people conceal themselves for the purpose of attacking another group, the latter is found stronger than estimated when attacked. The former is thus defeated and it takes them three years to rejuvenate. Drawn from battles, this is a lesson that harmony is realized through clicking rather than collision.

Principle 2: Concede the rights of others, and withdraw timely.

chéng qí yōng fú kè gōng jí
乘 其 墉,弗 克 攻,吉。(墉:高墙)
zé kùn ér fǎn zé
则 困 而 反 则。

- One group of people possessing a relatively higher social status does not take advantage of it by putting other groups in further disadvantage. They concede others´rights of living or at least existence. This idea is drawn from the military where one troop occupies the commanding elevation but does not intend to attack or make enemies.
- When a person finds himself bounded in a devastative circumstance, he does not try harder to make a turnaround. Instead, he retreats timely from this impossible situation.

tóng rén yú jiāo wú huǐ
Advice: 同 人 于 郊,无 悔。

- Do not feel disappointed for not being able to find the people who share your destination (志同道合) in an unfamiliar environment.
  In the ancient times, the place people stayed was called *county* (邑 yì), the outskirts *suburbs* (郊), and the further remote areas *country* (野).

Dì shí sì guà Dà Yǒu Huǒ Tiān Dà Yǒu Lí shàng Qián xià

第十四卦 大有 火天大有(离上乾下)

Dà Yǒu Yuán hēng

大有:元亨。

Tuàn yuē Dà yǒu róu dé zūn wèi dà zhōng ér shàng xià yìng zhī yuē dà yǒu

彖曰:大有,柔得尊位,大中而上下应之,曰大有。

qí dé gāng jiàn ér wén míng yìng hū tiān ér shí xíng shì yǐ yuán hēng

其德刚健而文明,应乎天而时行,是以元亨。

Xiàng yuē Huǒ zài Tiān shàng Dà yǒu Jūn zǐ yǐ è è yáng shàn shùn tiān xiū mìng

象曰:火在天上,大有。君子以遏恶扬善,顺天休命。

chū jiǔ wú jiāo hài fěi jiù jiān zé wú jiù

初九:无交害,匪咎,艰则无咎。

jiǔ èr dà chē yǐ zài yǒu yōu wǎng wú jiù

九二:大车以载,有攸往,无咎。

jiǔ sān gōng yòng hēng yú tiān zǐ xiǎo rén fú kè

九三:公用亨于天子,小人弗克。

jiǔ sì fěi qí péng wú jiù

九四:匪其彭,无咎。

liù wǔ jué fú jiāo rú wēi rú jí

六五:厥孚交如,威如,吉。

shàng jiǔ zì tiān yòu zhī jí wú bù lì

上九:自天佑之,吉,无不利。

Xiàng yuē Dà yǒu chū jiǔ wú jiāo hài yě dà chē yǐ zài jī zhōng bù bài yě

象曰:大有初九,无交害也。大车以载,积中不败也。

gōng yòng hēng yú tiān zǐ xiǎo rén hài yě

公用亨于天子,小人害也。

fěi qí péng wú jiù míng biàn zhé yě

匪其彭,无咎;明辨哲也。

jué fú jiāo rú xìn yǐ fā zhì yě wēi rú zhī jí yì ér wú bèi yě

厥孚交如,信以发志也。威如之吉,易而无备也。

Dà yǒu shàng jí zì tiān yòu yě

大有上吉,自天佑也。

Scenario 14
大有 (Dà Yǒu) The Vigor for Harvests

Symbol

火 Fire
天 Sky
Vigor and timely actions forebode bumper harvests.

The symbol: This hexagram is composed of the lower trigram of the Sky (天, 乾) and the upper trigram of the Fire (火, 离, just the opposite of Scenario 13). The picture of the Fire above the Sky (火在天上) symbolizes "the sun in the sky", illuminating vigorously; and "bumper harvests" (大有) as the seasonal results.

The theme: Possessing the nature of the Fire – outward vigor and vivacity (the two whole lines in the upper trigram) and inward gentleness (the broken line, *Yin Yao*, in the middle), the leader throws light on and receives propitious responses from others. Such reciprocal supportive relationships and timely actions result in rich harvests (应乎天而时行, 元亨). The significance of timeliness stems from agriculture: for any crop to yield, if peasants delay one day, the fields will delay one year (人误地一天, 地误人一年).

Virtue: Illumination and gentility

Dé gāng jiàn ér wén míng
德 刚 健 而 文 明。
róu dé zūn wèi dà zhōng ér shàng xià yìng zhī
柔 得 尊 位 大 中 ,而 上 下 应 之。

- In the leading position, the leader's disposition of outward vigor and inward gentility (大中) catalyzes reciprocal supportive relationships (上下应). This idea is the origin of "civilization" (文明)—the personal disposition of the paramount leader that functions as the igniter to move others and as the reformative force for social progress. Hence "illumination" and "gentility" have been virtues for a powerful and respectable leader to possess.

Principles: Take the officialdom as a platform, not an arena.

wú jiāo hài fěi jiù jiān zé wú jiù

1. 无交害,匪咎。艰则无咎。

In interactions, the way to keep away from harm is to do no harm to others. When faced with hardships, be careful but not fearful. Vigilance counts in evading harm.

In application: At the early stage of their journey (career), beginners do not depend on vilifying others' work or vilipending each other for achievement or advancement, thus there will be no calamity.

dà chē yǐ zài yǒu yōu wǎng wú jiù

2. 大车以载,有攸往,无咎。

Just like a huge vehicle that is able to go far because of its capacity in carrying a massive load and willingness in giving to others selflessly, so an able person assigned with heavy duties will find the long journey rewarding, provided he observes the mean, demonstrates his talents and is modest (居中, 有才能, 不过分).

gōng yòng hēng yú Tiān zǐ xiǎo rén fú kè

3. 公用亨于天子,小人弗克。

The lords of states (公侯, represented by the third line in the lower trigram) and officials at their senior status fully uphold the Emperor (天子). In comparison, vile people are unable to do so simply because they are greedy, unwilling to contribute, and taking rather than giving.

fěi qí péng wú jiù
4. 匪其彭,无咎。

While deserving the senior status, the officials are not proud or putting up their appearances (盛大骄人 shèngdà jiāorén), hence they are able to differentiate the right from the wrong (明辨哲 míng biàn zhé).

jué fú jiāo rú wēi rú jí
5. 厥孚交如,威如;吉。

In the interactions with his subordinates, the leader influences them with his sincerity and inspires them with his trustworthiness (信以发志). More importantly, the leader looks awesome but others are not on the alert (易而无备) because the leader is approachable and natural rather than artificial.

Many officials, once on the leading position, tend to learn how to put up an awesome look, forgetting about the quality of disposition— sincerity and trustworthiness.

jūn zǐ yǐ è è yáng shàn
6. 君子以遏恶扬善。

Since the existence of varieties of people is an inevitable social phenomenon, the leader takes it as his responsibility to dispread the civil by disposing the evil.

Dì shí wǔ guà Qiān Dì Shān Qiān Kūn shàng Gèn xià

第十五卦 谦 地山谦（坤上艮下）

Qiān hēng jūn zǐ yǒu zhōng

谦：亨，君子有终。

Tuàn yuē Qiān hēng Tiān dào xià jì ér guāng míng Dì dào bēi ér shàng xíng

彖曰：谦，亨。天道下济而光明，地道卑而上行。

Tiān dào kūi yíng ér yì qiān Dì dào biàn yíng ér liú qiān

天道亏盈而益谦，地道变盈而流谦。

guǐ shén hài yíng ér fú qiān rén dào è yíng ér hǎo qiān

鬼神害盈而福谦，人道恶盈而好谦。

qiān zūn ér guāng bēi ér bù kě yú Jūn zǐ zhī zhōng yě

谦尊而光，卑而不可逾，君子之终也。

Xiàng yuē Dì zhōng yǒu Shān Qiān Jūn zǐ yǐ póu duō yì guǎ chēng wù píng shī

象曰：地中有山，谦。君子以裒多益寡，称物平施。

chū liù qiān qiān Jūn zǐ yòng shè dà chuān jí

初六：谦谦君子，用涉大川，吉。

liù èr míng qiān zhēn jí

六二：鸣谦，贞吉。

jiǔ sān láo qiān Jūn zǐ yǒu zhōng jí

九三：劳谦，君子有终，吉。

liù sì wú bù lì huì qiān

六四：无不利，撝谦。

liù wǔ bù fù yǐ qí lín lì yòng qīn fá wú bù lì

六五：不富以其邻，利用侵伐，无不利。

shàng liù míng qiān lì yòng xíng shī zhēng yì guó

上六：鸣谦，利用行师，征邑国。

Xiàng yuē Qiān qiān Jūn zǐ bēi yǐ zì mù míng qiān zhēn jí zhōng xīn dé yě

象曰：谦谦君子，卑以自牧。鸣谦贞吉，中心得也。

láo qiān Jūn zǐ wàn mín fú yě wú bù lì huì qiān bù wéi zé yě

劳谦君子，万民服也。无不利，撝谦；不违则也。

lì yòng qīn fá zhēng bù fú yě míng qiān zhì wèi dé yě

利用侵伐，征不服也。鸣谦，志未得也。

kě yòng xíng shī zhēng yì guó yě

可用行师，征邑国也。

Scenario 15
谦 (Qiān) The Mountain of Low Profile

Symbol

地 Earth
山 Mountain
The humble leader is held high.

The symbol: This hexagram is composed of the lower trigram of the Mountain (山, *Gen* 艮) and the upper trigram of the Earth (地, 坤). The magnificent Mountain stays below the level of the Earth (地中有山), symbolizing the virtue of humility.

Tiān dào xià jì ér guāng míng Dì dào bēi ér shàng xíng
The theme: 天道下济而光明,地道卑而上行。
The only whole line (阳爻, 天道) at the top of the trigram of the Mountain stands for the property of illumination while the broken lines in the trigram of the Earth (地道) that are supposed to be "down to earth" are upheld onto the upper position. This is a graphic description of humility, a virtue that bestows a leader with a majestic image (谦, 亨).

Virtue: Humility

Tiān dào kūi yíng ér yì qiān Dì dào biàn yíng ér liú qiān
天道亏盈而益谦,地道变盈而流谦。
guǐ shén hài yíng ér fú qiān rén dào è yíng ér hào qiān
鬼神害盈而福谦,人道恶盈而好谦。
Qiān zūn ér guāng bēi ér bù kě yú Jūn zǐ zhī zhōng
谦尊而光,卑而不可逾,君子之终。

- The function of the illuminating property of the leader is to suppress the showy people and supplement the disadvantaged ones. The power of gentility of the leader is to trim the overgrown and dredge the lowly.
- God and ghost penalize the supercilious and protect the inferior. Humanity in nature is disregarding the arrogant in favor of the modest.
- The dignified leader shines with humility; a would – be leader at a low position also displays this character. Such is the destination of a leader.

Principles: Nurture the virtue of humility and value the power of it.

Qiān qiān Jūn zǐ yòng shè dà chuān

1. 谦 谦 君子,用 涉 大 川 。(用: 有作为)

A man of noble character embodies humility. He regards the low position as a nourishing soil (卑以自牧) and an opportunity to nurture the virtue of humility. He personalizes such quality along his journey.

míng qiān zhēn jí

2. 鸣 谦,贞 吉。(鸣: 声, 声望)

While building up his reputation, he is an exemplary figure of modesty.

láo qiān jūn zǐ yǒu zhōng jí

3. 劳 谦 君 子,有 终 吉。(劳: 功)

With his meritorious service and modest character, he could naturally appear proud but he would not, thus winning people's respect and convincing them of the imperativeness of leaders' being endowed with the virtue of modesty.

wú bù lì huī qiān

4. 无 不 利,撝 谦。(撝: 施)

Even though the environment is favorable for him, he still implements

the principle of continuously nurturing and genuinely manifesting humility.

bù fù yǐ qí lín lì yòng qīn fá wú bù lì
5. 不富以其邻,利用侵伐,无不利。

Humility is by no means humiliation. For a matter of principle, e. g., the state is savaged by invading troops, the lord with humility would instantly decide to defend his state by defeating the invaders.

This reveals an important aspect of the leader's quality – he would never present humility or courtesy to the detriment of his and the state's dignity and interests. Humility later was included in the Confucian values.

An essence of change

lì yòng qīn fá zhēng bù fú
利用侵伐,征不服。

A leader with humility does not tolerate humiliation. He only tolerates to the extent that the bully does not do harm on his dignity.

Application:

When the bully goes too far, the leader will stand upon his dignity and strike back decisively. Such an action helps the bully to read the situation correctly.

Lesson: The consequences of parity in applying humility

jūn zǐ yǐ póu duō yì guǎ chēng wù píng shī
君子以裒多益寡,称物平施。(裒:取)

The leader takes from the rich to compensate the needy; he weighs the resources, for example, grain, and allocates to people equally.

This practice by a modest leader has resulted in people's expectancy of equal sharing, which is deeply embedded in the Chinese culture. In organizations, people tend to compare with each other how much they receive but do

not compete on what they produce. Their concern on parity over productivity turns subconsciously to request for equal resource allocations, and to take it for granted that those who are hard working would receive the same as those who are hardly working.

Leaders have to be aware of the shortcomings of humility: followers tend to take advantage of it.

Dì shí liù guà Yù Léi Dì Yù Zhèn shàng Kūn xià

第十六卦 豫 雷地豫(震上坤下)

Yù lì jiàn hóu xíng shī

豫:利建侯,行师。

Tuàn yuē Yù gāng yìng ér zhì xíng shùn yǐ dòng Yù

彖曰:豫,刚应而志行,顺以动,豫。

Yù shùn yǐ dòng gù Tiān Dì rú zhī ér kuàng jiàn hóu xíng shī hū

豫,顺以动,故天地如之,而况建侯行师乎?

Tiān Dì yǐ shùn dòng gù rì yuè bù guò ér sì shí bù tè Shèng rén

天地以顺动,故日月不过,而四时不忒。圣人

yǐ shùn dòng zé xíng fá qīng ér mín fú Yù zhī shí yì dà yǐ zāi

以顺动,则刑罚清而民服。豫之时义大矣哉!

Xiàng yuē Léi chū Dì fèn Yù

象曰:雷出地奋,豫。

xiān wáng yǐ zuò yuè chóng dé yīn jiàn zhī shàng dì yǐ pèi zǔ kǎo

先王以作乐崇德,殷荐之上帝,以配祖考。

chū liù míng yù xiōng liù èr jié yú shí bù zhōng rì zhēn jí

初六:鸣豫,凶。六二:介于石,不终日,贞吉。

liù sān xū yù huǐ chí yǒu huǐ

六三:盱豫,悔。迟有悔。

jiǔ sì yóu yù dà yǒu dé wù yí péng hé zān

九四:由豫,大有得。勿疑。朋盍簪。

liù wǔ zhēn jí héng bù sǐ

六五:贞疾,恒不死。

shàng liù míng yù chéng yǒu yú wú jiù

上六:冥豫成,有渝,无咎。

Xiàng yuē Chū liù míng yù zhì qióng xiōng yě bù zhōng rì zhēn jí

象曰:初六鸣豫,志穷凶也。不终日,贞吉;

yǐ zhōng zhèng yě xū yù yǒu huǐ wèi bù dàng yě

以中正也。盱豫有悔,位不当也。

yóu yù dà yǒu dé zhì dà xíng yě liù wǔ zhēn jí chéng gāng yě

由豫,大有得;志大行也。六五贞疾,乘刚也。

héng bù sǐ zhōng wèi wáng yě míng yù zài shàng hé kě cháng yě

恒不死,中未亡也。冥豫在上,何可长也。

Scenario 16
豫 (Yù) Spring Coming in High Spirits

Symbol

雷 Thunder

地 Earth

Gains are obtained after a timely and proactive course.

The symbol: This hexagram is composed of the lower trigram of the Earth (地, 坤) and the upper trigram of the Thunder (雷, *Zhen* 震). That the Thunder roaring over the Earth (雷出地奋) represents "brightening up in high spirits".

The theme: The only whole line in this hexagram surrounded by the five broken lines indicates that a person's determination is integrated well with his discretion, which pushes him forward (刚应而志行). There is a pun in the thematic phrase (顺以动)— 1) the sturdiness of the Thunder (symbolizing 震) is the push factor (震动) while the gentleness (柔) reveals the readiness of being proactive (顺); and 2) going in for what one intends to fulfill timely, proactively and cheerfully, which is what *Yu* (豫) implies.

The rationale:

Tiān Dì yǐ shùn dòng gù rì yuè bù guò sì shí bù tè
天 地 以 顺 动,故 日 月 不 过,四 时 不 忒。

Shèng rén yǐ shùn dòng zé xíng fá qīng ér mín fú
圣 人 以 顺 动,则 刑 罚 清 而 民 服。

Yù shùn yǐ dòng gù Tiān Dì rú zhī ér kuàng jiàn hóu xíng shī
豫,顺 以 动,故 天 地 如 之,而 况 建 侯 行 师。

- The Sky and the Earth move in accordance with the natural law, therefore the sun and the moon revolve on their right orbits; and the change of seasons takes place in the right order.
- The sage stipulates laws naturally, so penalties are perceived reasonable.
- These are the significance of timeliness and righteousness of *Yu* (豫), that is, making a move proactively and cheerfully. Nature is like this, why should not lords follow the same way in establishing their states and in leading their troops?

An essence of change

The Chinese saying "how things move in spring determines what can be accomplished in the year; the time one gets up in the morning ascertains the amount of work he can do for the day" stems from the perspective in this Scenario, and has been used for pushing people to move timely and for persuading young people to be diligent.

Application:

- The catchphrase "take it naturally" (or "take it easy" 顺其自然) carries a profound meaning originally from the thematic phrase (顺以动).
- Note the changing connotation of this catchphrase when it is used to console people in a setback or to advise those who are impractical.

Principles: Learn to be reflective, and adjust in time.

míng yù xiōng míng wén yù yì lè
1. 鸣 豫，凶。(鸣：闻)(豫：逸 乐)

At one's young age, it is too early to seek for ease and comfort. It is illogical for him to have fruition before tuition. Misfortune or losses of the meaning of life will be awaiting him if he has an attitude towards life like that. Many people are scared at the sight of the character *Xiong* (凶) which actually means "no gains" or "losses" and serves as a serious warning. Parents and educators often tell the younger

generation not to idle away their time (虚度年华). See the concepts of *Jixiong* (吉凶) in the Preface.

jiè yú shí bù zhōng rì zhēn jí yǐ zhōng zhèng jié jié jiān
2. 介于石,不终日,贞吉。以中正。(介 = 砎,坚)
With the personal character of being sturdy as a rock, one is able to stick to the doctrine of the mean. He is reflective and periodically checks on his deeds to adjust in time.

xū yù huǐ chí yǒu huǐ xū zhāngmù
3. 盱豫,悔;迟有悔。(盱: 张目)
There is a possibility that someone in an organizational hierarchy turns out to be a snob, currying favor with the superior. He is advised to change such behavior shortly after people notice it, otherwise he will be remorseful.

yóu yù dà yǒu dé wù yí péng hé zān
4. 由豫,大有得。勿疑,朋盍簪。(盍 = 合; 簪: hairpin)
It is admirable to enjoy the gains that are reasonably acquired. Share your joy at social gatherings. In doing so, believe others and others will believe in you.

míng yù chéng yǒu yú wú jiù
5. 冥豫成,有渝无咎。(渝: 改变)
At the paramount position, the leader is advised to adjust from being indulged in excessive ease because that situation will not last long.

Dì shí qī guà Suí Zé Léi Suí Duì shàng Zhèn xià

第十七卦 随 泽雷随(兑上震下)

Suí Yuán hēng lì zhēn wú jiù

随:元亨,利贞,无咎。

Tuàn yuē Suí gāng lái ér xià róu dòng ér yuè Suí

彖曰:随,刚来而下柔,动而说,随。

dà hēng zhēn wú jiù ér tiān xià suí shí Suí shí zhī yì dà yǐ zāi

大亨贞,无咎,而天下随时。随时之义大矣哉!

Xiàng yuē Zé zhōng yǒu Léi suí Jūn zǐ yǐ xiàng huì rù yàn xī

象曰:泽中有雷,随。君子以向晦入宴息。

chū jiǔ guān yǒu yú zhēn jí chū mén jiāo yǒu gōng

初九:官有渝,贞吉。出门交,有功。

liù èr xì xiǎo zǐ shī zhàng fū

六二:系小子,失丈夫。

liù sān xì zhàng fū shī xiǎo zǐ suí yǒu qiú dé lì jū zhēn

六三:系丈夫,失小子。随有求得,利居贞。

jiǔ sì suí yǒu huò zhēn xiōng yǒu fú zài dào yǐ míng hé jiù

九四:随有获,贞凶。有孚在道,以明,何咎。

jiǔ wǔ fú yú jiā jí

九五:孚于嘉,吉。

shàng liù jū xì zhī nǎi cóng wéi zhī wáng yòng hēng yú xī shān

上六:拘系之,乃从维之。王用亨于西山。

Xiàng yuē Guān yǒu yú cóng zhèng jí yě chū mén jiāo yǒu gōng bù shī yě

象曰:官有渝,从正吉也。出门交,有功,不失也。

xì xiǎo zǐ fú jiān yǔ yě xì zhàng fū zhì shě xià yě

系小子,弗兼与也。系丈夫,志舍下也。

suí yǒu huò qí yì xiōng yě yǒu fú zài dào míng gōng yě

随有获,其义凶也。有孚在道,明功也。

fú yú jiā jí wèi zhèng zhōng yě jū xì zhī shàng qióng yě

孚于嘉,吉,位正中也。拘系之,上穷也。

Scenario 17
随 (Suí) The Fundamentals of Followership

Symbol

泽 Swamp
雷 Thunder
The leader is a good follower.

The symbol: This hexagram is composed of the lower trigram of the Thunder (雷, 震) and the upper trigram of the Swamp (泽, *Dui* 兑), representing a scene in autumn— the Thunder starts to incubate down in the Swamp with its quaking power for the next spring. Symbolically, the Thunder in the Swamp (泽中有雷) illustrates changing forms (随) in accordance with the changing seasons.

Suí gāng lái ér xià róu dòng ér yuè
The theme: 随, 刚 来 而 下 柔, 动 而 说。(说 = 悦)
That the firmness (刚, 震) hides in softness (柔, 兑) implies a form of changing appropriately with the season. The feature of this change lies in not only the form but also the balanced "mind", i. e., feeling delighted to do so.

tiān xià suí shí suí shí zhī yì dà yǐ zāi
The rationale: 天 下 随 时。随 时 之 义 大 矣 哉!

- Everything under the Sky changes to suit the season it is in, which displays the magnitude of "following the season" (随时).
- When this perspective is extended to human organizations, proper forms of changes, overt and covert, are explored. Hence meaningful and colorful forms appear in organizational behaviors. Take a few, for

example—

随从 suí cóng　　随时 suí shí　　随地 suí dì

following,　　*available anytime*,　　*approachable anywhere*,

随和 suí hé　　随机 suí jī

accommodating, and *adaptable*.

- In the hierarchical relationships in an organization, the above concept of "following" is expanded to a variety of "top – down", "bottom – up" and "reciprocal" forms (下随上, 上随下, 己随人, 人随己), and so forth.

Principles: A good leader is a good follower first.

guān yǒu yú zhēn jí　chū mén jiāo yǒu gōng

1. 官 有 渝,贞 吉。出 门 交,有 功。

An official newly assuming a position has to change his assumptions and styles to suit the norms and regulations in the officialdom while trying his best not to relinquish his personal values and principles (不失). In socialization, he needs to expand his connections and to receive recognition.

Ironically, in too many cases, once people step into the officialdom, they either hide their true selves by putting on masks, or change to different persons. Once a young official was asked about his characters, he replied, "I cannot remain in office if I have characters." In that system, there is a long way to go to reach the starting point of "change to suit" (官有渝 guān yǒu yú).

fú jiān yǔ

2. 弗 兼 与。

While finding the ropes in the organization, one builds up his base and mounts up his return by doing his bit. It will be myopic if one hankers after minor benefits at the expense of much greater gains when promoted to a higher position. This is a sincere advice for promising people not to ponder over immediate interests.

Suí yǒu qiú dé lì jū zhēn

3. 随有求得,利居贞。

Close followers have their expectations met, which is on the condition of identifying their values whole – heartedly with those of the organization and of the leader's (倾心附从 qīngxīn fùcóng).

Suí yǒu huò zhēn xiōng yǒu fú zài dào yǐ míng hé jiù

4. 随有获,贞 凶。有孚在道,以 明,何咎。

Those who are genuine and striving on the right track will righteously accrue rewards. As long as they read and adjust to the fluid situations continually and correctly (*Ming* 明), they would not get tribulations in return for contributions. In a distressing circumstance, they need to protect themselves with gentility (以柔自守). For thousands of years, however, people learn to understand this idea and turn it to a sophisticated philosophy of life. They use good judgment at deciding on moving forward or backward, up or down, for self – protection (明哲保身 míng zhé bǎo shēn), which they label as "THE WAY" (正道).

fú yú jiā jí

5. 孚于嘉,吉。

Trustworthy leaders win commendable followers, in ideal situations.

Jūn zǐ yǐ xiàng huì rù yàn xī

6. 君子以 向 晦入宴息。(向晦:日暮)

Leaders turn in at sunset. This is the simplest and sustainable application of the thematic idea of *Sui* (相随) to the daily schedule.

Dì shí bā guà Gǔ Shān Fēng Gǔ Gěn shàng Xùn xià

第十八卦 蛊 山风蛊(艮上巽下)

Gǔ Yuán hēng lì shè dà chuān xiān jiǎ sān rì hòu jiǎ sān rì

蛊:元亨,利涉大川。先甲三日,后甲三日。

Tuàn yuē Gǔ gāng shàng ér róu xià xùn ér zhǐ Gǔ

彖曰:蛊,刚上而柔下,巽而止,蛊。

Gǔ yuán hēng ér tiān xià zhì yě lì shè dà chuān wǎng yǒu shì yě

蛊,元亨,而天下治也。利涉大川,往有事也。

xiān jiǎ sān rì hòu jiǎ sān rì zhōng zé yǒu shǐ tiān xíng yě

先甲三日,后甲三日,终则有始,天行也。

Xiàng yuē Shān xià yǒu Fēng Gǔ Jūn zǐ yǐ zhèn mín yù dé

象曰:山下有风,蛊。君子以振民育德。

chū liù gàn fù zhī gǔ yǒu zǐ kǎo wú jiù lì zhōng jí

初六:干父之蛊,有子,考无咎,厉终吉。

jiǔ èr gàn mǔ zhī gǔ bù kě zhēn

九二:干母之蛊,不可贞。

jiǔ sān gàn fù zhī gǔ xiǎo yǒu huǐ wú dà jiù

九三:干父之蛊,小有悔,无大咎。

liù sì yù fù zhī gǔ wǎng xiàn lìn

六四:裕父之蛊,往见吝。

liù wǔ gàn fù zhī gǔ yòng yù

六五:干父之蛊,用誉。

shàng jiǔ bù shì wáng hóu gāo shàng qí shì

上九:不事王侯,高尚其事。

Xiàng yuē Gàn fù zhī gǔ yì chéng kǎo yě gàn mǔ zhī gǔ dé zhōng dào yě

象曰:干父之蛊,意承考也。干母之蛊,得中道也。

gàn fù zhī gǔ zhōng wú jiù yě yù fù zhī gǔ wǎng wèi dé yě

干父之蛊,终无咎也。裕父之蛊,往未得也。

gàn fù yòng yù chéng yǐ dé yě bù shì wáng hóu zhì kě zé yě

干父用誉,承以德也。不事王侯,志可则也。

Scenario 18
蛊 (Gǔ) The Constructive against the Obstructive

Symbol

山 Mountain
风 Wind
It is the leader who initiates improvement.

The symbol: This hexagram is composed of the lower trigram of the Wind (风, *Xun* 巽) and the upper trigram of the Mountain (山, 艮). That the Wind is obstructed by the Mountain (山下有风) symbolizes mess, must and confusion (*Gu* 蛊) caused by the obstruction.

The theme: The whole lines are above the broken lines respectively in the two trigrams, indicating that the characters of firmness and rigidity are dominating (刚上而柔下). The Wind under the Mountain represents a situation wherein airing as the function of the Wind (巽) is stopped (艮) at the foot of the Mountain (巽而止), hence there is limited ventilation. In this case, it is the leader who is expected to take the initiative to resume the freshening.

Principle 1: In a chaos, it is the leader who takes the initiative.

Jūn zǐ yǐ zhèn mín yù dé tiān xià zhì
君子以振民育德。天下治。
lì shè dà chuān wǎng yǒu shì
利涉大川，往有事。

xiān jiǎ sān rì hòu jiǎ sān rì zhōng zé yǒu shǐ tiān xíng
先甲三日,后甲三日,终则有始,天行。

- When the social atmosphere (世风) is perceived stuffy, the leader takes the initiative to refresh it through mobilizing and cultivating his people.
- Chaos is the call for the leader to take actions to put things back under control. To move forward for accomplishments starts from improving the current situation. In the ancient Chinese calendar, the days in a 30 – day lunar month were clustered in rotary arrays of the 10 – day *Xun* (旬). The 10 days in each of the 3 *Xun* of the month were labeled with the symbols from the Heavenly Stems (see Table 18 – 1). As the 10 days were matched in order with the 10 heavenly stems, the first day was called *Jiari* (甲日). The three days prior to a *Jia*, namely, the last three days (辛 xīn, 壬 rén, 癸 guǐ) in the previous *Xun*, together with the next three days (乙 yǐ, 丙 bǐng, 丁 dīng) following *Jia*, represent the most chaotic period of time, which is the timing for the leader to present himself, and to take the turning point *Jia* as the beginning of turnaround (大乱大治). This perspective has become a political philosophy guiding the state leaders in China in deciding on major strategies.

Table 18 – 1. The Heavenly Stems (天干 Tiān Gān)

顺序 Order	jiǎ	yǐ	bǐng	dīng	wù	jǐ	gēng	xīn	rén	guǐ
	甲	乙	丙	丁	戊	己	庚	辛	壬	癸

An essence of change

Change may take the form with linear/non – linear conditions, according to Sergiovanni (2006) or a virtuous/vicious cycle.

Application:

Just like taking the dates that go 3 days ahead of and 3 days after *Jiari* in a *Xun* (旬) as the timing for the Lord to make major changes, so leaders judge the timing and make moves decisively when the time comes.

Principle 2: Apply propriety (礼) and integrity (节) when proposing for improvement, as in a family setting.

gàn fù zhī gǔ yǒu zǐ kǎo wú jiù lì zhōng jí
干 父 之 蛊,有 子,考 无 咎,厉 终 吉。(蛊: 过失)

◆ The son carries forward his father's will with the courage of pointing out his father's mistakes. Such a son will do better for a well – to – do family.

gàn mǔ zhī gǔ bù kě zhēn
干 母 之 蛊,不 可 贞。

◆ When pointing out his mother's mistakes, the son sounds gentle and persuasive, but never harsh. He is able, vigorous, but not rigorous.

gàn fù zhī gǔ xiǎo yǒu huǐ wú dà jiù
干 父 之 蛊, 小 有 悔,无 大 咎。

◆ While correcting his father's mistakes, the son may appear impetuous and feel a little remorseful afterwards. Since he means well for the sake of a better life, it is not serious. He learns to be staunch but not too strenuous.

yù fù zhī gǔ wǎng xiàn lìn
裕 父 之 蛊, 往 见 吝。(裕: 宽容)

◆ If the son is a softy, vacillating too much or daring not to rectify what the father has done wrong, the families are doomed to hardships.

gàn fù zhī gǔ yòng yù
干 父 之 蛊, 用 誉。
bù shì wáng hóu gāo shàng qí shì
不 事 王 侯,高 尚 其 事。

◆ The son is credited for inheriting his parents' virtues. Bringing up such a descendant, the family earns reputation and builds up fortune. This shows the imperativeness of recruiting talents (贤能 xián néng).

However, it has to be understood and appreciated that as grown - ups, the children may not choose to serve the Lord because they follow their principles and have their own aspirations.

Dì shí jiǔ guà Lín Dì Zé Lín Kūn shàng Duì xià

第十九卦 临 地泽临(坤上兑下)

Lín Yuán hēng lì zhēn zhì yú bā yuè yǒu xiōng

临:元亨,利贞。至于八月有凶。

Tuàn yuē Lín gāng jìn ér zhǎng yuè ér shùn gāng zhōng ér yìng dà hēng

彖曰:临,刚浸而长。说而顺,刚中而应。大亨

yǐ zhèng tiān zhī dào zhì yú bā yuè yǒu xiōng xiāo bù jiǔ yě

以正,天之道。至于八月有凶,消不久也。

Xiàng yuē Zé shàng yǒu Dì Lín Jūn zǐ yǐ jiào sī wú qióng

象曰:泽上有地,临。君子以教思无穷,

róng bǎo mín wú jiāng

容保民无疆。

chū jiǔ xián lín zhēn jí

初九:咸临,贞吉。

jiǔ èr xián lín jí wú bù lì

九二:咸临,吉,无不利。

liù sān gān lín wú yōu lì jì yōu zhī wú jiù

六三:甘临,无攸利。既忧之,无咎。

liù sì zhì lín wú jiù

六四:至临,无咎。

liù wǔ zhī lín dà jūn zhī yí jí

六五:知临,大君之宜,吉。

shàng liù dūn lín jí wú jiù

上六:敦临,吉,无咎。

Xiàng yuē Xián lín zhēn jí zhì xíng zhèng yě xián lín jí wú bù lì

象曰:咸临贞吉,志行正也。咸临,吉,无不利,

wèi shùn mìng yě gān lín wèi bù dàng yě jì yōu zhī

未顺命也。甘临,位不当也。既忧之,

jiù bù cháng yě zhì lín wú jiù wèi dàng yě dà jūn zhī yí

咎不长也。至临无咎,位当也。大君之宜,

xíng zhōng zhī wèi yě dūn lín zhī jí zhì zài nèi yě

行中之谓也。敦临之吉,志在内也。

Scenario 19
临 (Lín) Interdependence and Intimacy

Symbol

地 Earth
泽 Swamp
Interdependent and intimate relationships last long.

The symbol: This hexagram is composed of the lower trigram of the Swamp (泽, *Dui* 兑) and the upper trigram of the Earth (地, 坤). This scenario depicts a picturesque view of the land overlooking at the Swamp (泽上有地), symbolizing the supremacy (governance) above the inferiority (subjects).

The theme: The strengths represented by the two whole lines of the Swamp beneath the surface of water (the broken line) nurture the Earth above (刚浸而长 gāng jìn ér zhǎng) reveals the interdependent relationships between the two elements (相临 xiāng lín).

The rationale:
yuè ér shùn gāng zhōng ér yìng
说而顺，刚中而应。(说 = 悦)
dà hēng yǐ zhèng tiān zhī dào
大亨以正，天之道。

- With the agreeable and pleasant nature of the Swamp connected to the gentle nature of the Earth (坤, 顺), which is revealed in the two *Yang Yao* below and the two *Yin Yao* above responding respectively, the natural laws prevail.

Virtue: Infinite and authentic tolerance and care for the people

Jūn zǐ yǐ jiào sī wú qióng róng bǎo mín wú jiāng
君子以教思无穷，容保民无疆。

- The leader builds and maintains intimate relationships with his people (亲民) through exerting continual efforts on cultivating them. Feeling touched with his infinite and authentic tolerance and care, the people in turn are rational and loyal.

Principles: In changing people, rely on process, not power.

xián lín zhēn jí
1. 咸临，贞吉。(咸：感；临：近)

The character *Xian* means "touching", and the character *Lin* means "close". The two essential characters express insightfully the leader's rational approach to establishing rapport with his people. Such approach is extended through his righteous deeds (志行端正).

xián lín jí wú bù lì
2. 咸临，吉，无不利。

At the early stage, some people may not be docile or tame enough to be engaged (未顺命). Understanding the situational characteristics, leaders resort to changing people's perceptions through a slow and patient process of persuasion (感化). Their receptivity and compliance are derived from what is called "transformational leadership" nowadays.

gān lín wú yōu lì jì yōu zhī wú jiù
3. 甘临，无攸利。既忧之，无咎。

By default, the third line in the lower trigram is a position for a *Yang Yao* (阳位) but it is taken by a *Yin Yao*, hence it is inappropriate (不当位). Further, there is no response between this line with the top line in the upper trigram that is also a *Yin Yao*.

This sub – scenario shows that if the leader wheedles his way into people's favor, delicate relationships will be at stake and won't last

long.

zhì lín wú jiù

4. 至 临,无 咎。

In an appropriate position (位当), the leader's sincerity receives positive responses from the bottom of his people's hearts (心至).

zhī lín dà jūn zhī yí jí

5. 知 临,大 君 之 宜,吉。

Endowed with wisdom, the leader articulates his ideas with words and deeds that are appropriate and appreciated.

The fifth line in the hexagram is the key sub - scenario (主爻) that stands out and speaks loud that leaders must be intelligent figures and the assistants talented ones.

dūn lín jí

6. 敦 临,吉。(敦: 厚)

The Lord's sole and solemn destination remains to reign for the sake of the state (志在内). Regarded as the beloved leader, he gains the esteem from his people.

An essence of change

Moving people starts by overcoming the inertia of their train of thought, and/or changing their perception.

Application:

- Understand people's resistance at the initial stage - they do not move because they do not understand the meaning of change yet, or they take a stand point that the leader does not know yet.
- Persuade patiently - the leader takes a slow process of persuasion. In political situations, such processes may take decades, like the situations in China from the early to the late years of the last century.
- Take persuasion as a *skill* to learn and use, not a *task*. Strong leaders are persuasive (Yukl, 2006).

Note:

dà hēng yǐ zhèng tiān zhī dào zhì yú bā yuè yǒu xiōng

大 亨 以 正,天 之 道。至 于 八 月 有 凶。

In the cycle of a year, things proceed well till August, beyond which bad luck may befall. It is has to be pointed out that this was superstitious. The old idea against "moving house" in August stemmed originally from the above idea in this Scenario, and it still exists in some Chinese communities. One explanation could be that in an agricultural society, August is the month to get ready for a harvesting season to "collect" rather than to "move"; and that "moving" is often accompanied with "losing belongings", which is against the idea of "collection" in a season of harvest. My mother once commented on "moving": "the more you move, the poorer you end up with." This is not cultural. Once a Canadian colleague, after moving two times, said, "we have less and less - - moving three times is like setting a fire".

Dì èr shí guà Guān Fēng Dì Guān Xùn shàng Kūn xià

第二十卦 观 风地观（巽上坤下）

Guān Guàn ér bù jiàn yǒu fú yóng ruò
观：盥而不荐，有孚颙若。

Tuàn yuē Dà guān zài shàng shùn ér xùn zhōng zhèng yǐ guān tiān xià
彖曰：大观在上，顺而巽，中正以观天下。

Guān guàn ér bù jiàn yǒu fú yóng ruò xià guān ér huà yě
观，盥而不荐，有孚颙若，下观而化也。

guān tiān zhī shén dào ér sì shí bù tè
观天之神道，而四时不忒。

Shèng rén yǐ shén dào shè jiào ér tiān xià fú yǐ
圣人以神道设教，而天下服矣。

Xiàng yuē Fēng xíng Dì shàng Guān xiān wáng yǐ xíng fāng guān mín shè jiào
象曰：风行地上，观；先王以省方，观民设教。

chū liù tóng guān xiǎo rén wú jiù Jūn zǐ lìn
初六：童观，小人无咎，君子吝。

liù èr kuī guān lì nǚ zhēn
六二：窥观，利女贞。

liù sān guān wǒ shēng jìn tuì
六三：观我生，进退。

liù sì guān guó zhī guāng lì yòng bīn yú wáng
六四：观国之光，利用宾于王。

jiǔ wǔ guān wǒ shēng Jūn zǐ wú jiù
九五：观我生，君子无咎。

shàng jiǔ guān qí shēng Jūn zǐ wú jiù
上九：观其生，君子无咎。

Xiàng yuē Chū liù tóng guān xiǎo rén dào kuī guān nǚ zhēn yì kě chǒu yě
象曰：初六童观，小人道。窥观，女贞，亦可丑也。

guān wǒ shēng jìn tuì wèi shī dào guān guó zhī guāng shàng bīn yě
观我生，进退；未失道。观国之光，尚宾也。

guān wǒ shēng guān mín yě guān qí shēng zhì wèi píng yě
观我生，观民也。观其生，志未平也。

Scenario 20
观 (Guān) Non - interference in Cultivation

Symbol

风 Wind

地 Earth

The secret of the natural laws: Natural and non - interference

The symbol: This hexagram is composed of the lower trigram of the Earth (地, 坤) and the upper trigram of the Wind (风, 巽). The Wind blowing across the land (风行地上) embodies a person catching the sight of everything he comes across (观: 察, 无所不察).

The theme: The Wind blows across the land, cleaning the environment (可观). Having a bird's - eye view at the top, the leader is broad - minded with multiple perspectives (大观在上). Having learnt the secret of the workings of Nature (神道 shéndào) that is non - interference (无为), he creates a conducive environment in which an approach of non - interference is adopted to cultivate his people.

The rationale:
Guān guàn ér bù jiàn yǒu fú yóng ruò xià guān ér huà
观，盥而不荐,有孚颙若,下观而化。
Guān tiān zhī shén dào sì shí bù tè
观天之神道,四时不忒。
Shèng rén yǐ shén dào shè jiào ér tiān xià fú yǐ
圣人以神道设教,而天下服矣。

◆ At the memorial ceremony for ancestors, the leader washes his hands

first. Even he does not proceed to offer a sacrifice, with his hands clean, and heart pious, people loop up to him with deep reverence (颙 yóng), and have readiness to align their minds to his.

◆ Following the natural law, the change of seasons takes place without mistakes. Figuring out the mystery of the natural law, and perceiving the wonder of it as "non – interference", the leader is inspired to establish his repertory of cultivation. People are convinced and accustomed to the civil conducts.

Principles: Being perceptive stems from perspectives.

tóng guān xiǎo rén wú jiù Jūn zǐ lìn

1. 童 观，小 人 无 咎,君 子 吝。

Perceiving with an immature mind, one cannot become perceptive. A happy – go – lucky man is not bothered with his surroundings, whereas a noble man is concerned about people around lacking enlightenment.

A profound perception lying in the above statement is that it is the exposure, not enclosure, that counts; and that it is the duration, not the starting point, that matters. The gifted programs in schools, and genius classes in universities, in this sense, are perceived as taking the young learners away from the regular process, and unhealthy for their cognitive development and hazardous for their intellectual and emotional growth.

kuī guān lì nǚ zhēn

2. 窥 观,利 女 贞。

Women staying indoor look through the door ajar, to see what is going on outside, although it is a lopsided view. This analogy may imply a stereotype, but in the ancient times, men did manual labor in the fields while women did weaving at home (男耕女织), as is displayed in the graphic characters (男, 女). The ancient point of view was to encourage people to be law – abiding, or to discourage them to go be-

yond their bounds.

guān wǒ shēng jìn tuì
3. 观 我 生，进 退。

A wise person takes a reflective approach to see periodically what he has experienced, and to adjust his aspirations objectively (中正以 观 天下 zhōng zhèng yǐ guān tiānxià).

guān guó zhī guāng lì yòng bīn yú wáng
4. 观 国 之 光，利 用 宾 于 王。(宾：仕)

The Lord visits other states to learn and appreciate the local customs (风情) on the spot. It is a norm that learned visitors pay a visit to the Lord right after the entrance and before they go to see the attractions (国之光). The hosts and guests treat each other with courtesy. This practice is the origin of the term "touring" (观光) with a planned objective of civility.

guān wǒ shēng jūn zǐ wú jiù
5. 观 我 生，君 子 无 咎。

xiān wáng yǐ xíng fāng guān mín shè jiào
先 王 以 省 方，观 民 设 教。(省方：巡察地方)

The leader reviews his deeds by examining the customs and appearances of his people (观民) and then decides on the methods of influencing them. This practice of governance (治民之道) is in line with the leader's predecessors who, consciously and conscientiously, would go out in person to observe their people's lives and then revisited the repertory of cultivation.

Such a "mirror mind" is similar to the theory of "image management" in the modern sense. Organizational leaders may want to borrow this mirror.

An essence of change

The change process is accompanied with periodical reflections on what one has gone through.

Application:

- Treat yourself well by taking a retreat from the business or busyness at least once a year.
- More and more are practicing this. At work, many people comment that they just do things, having no time to think.
- A retreat allows people to think clearly and to decide rationally how to move next.

Dì èr shí yī guà Shì Hé Huǒ Léi Shì Hé Lí shàng Zhèn xià

第二十一卦 噬嗑 火雷噬嗑(离上震下)

Shì Hé hēng lì yòng yù
噬嗑:亨。利用狱。

Tuàn yuē Yí zhōng yǒu wù yuē Shì hé Shì hé ér hēng gāng róu fēn
彖曰:颐中有物,曰噬嗑。噬嗑而亨,刚柔分,

dòng ér míng léi diàn hé ér zhāng
动而明,雷电合而章。

róu dé zhōng ér shàng xíng suī bù dàng wèi lì yòng yù yě
柔得中而上行,虽不当位,利用狱也。

Xiàng yuē Léi Diàn Shì hé xiān wáng yǐ míng fá chì fǎ
象曰:雷电,噬嗑。先王以明罚敕法。

chū jiǔ jù jiào miè zhǐ wú jiù
初九:屦校灭趾,无咎。

liù èr shì fū miè bí wú jiù
六二:噬肤灭鼻,无咎。

liù sān shì là ròu yù dú xiǎo lìn wú jiù
六三:噬腊肉,遇毒。小吝,无咎。

jiǔ sì shì gān zǐ dé jīn shǐ lì jiān zhēn jí
九四:噬干胏,得金矢,利艰贞,吉。

liù wǔ shì gān ròu dé huáng jīn zhēn lì wú jiù
六五:噬干肉,得黄金,贞厉,无咎。

shàng jiǔ hé jiào miè ěr xiōng
上九:何校灭耳,凶。

Xiàng yuē Jù jiào miè zhǐ bù xíng yě shì fū miè bí chéng gāng yě
象曰:屦校灭趾,不行也。噬肤灭鼻,乘刚也。

yù dú wèi bù dàng yě lì jiān zhēn jí wèi guāng yě
遇毒,位不当也。利艰贞吉,未光也。

zhēn lì wú jiù dé dàng yě hé jiào miè ěr cōng bù míng yě
贞厉无咎,得当也。何校灭耳,聪不明也。

Scenario 21
噬嗑 (Shì Hé) Differentiated Discipline

Symbol

火 Fire
雷 Thunder
Discipline controls people; differentiated discipline moves them.

The symbol: This hexagram is composed of the lower trigram of the Thunder (雷, 震) and the upper trigram of the Fire (火, 离). The compound power of the Thunder and the Fire manifests dignified awe - inspiring authority with deterrent forces against wrong deeds or crimes (雷电合而章 léi diàn hé ér zhāng).

The theme: The power of penalty is analogized to biting and chewing (噬嗑 shìhé) food in the mouth (the hexagram itself looks like a mouth with something in it 颐中有物). Chewing up the food in the mouth illustrates that punishment is used as the last resort to correct unacceptable behaviors so as to maintain order (亨). The overwhelming chewing power stands for an idea that if penalty is meant to have the expected impact on violations, it must be a crushing force. This is relevant both in the judicial departments in the government and in the administration of institutions.

xiān wáng yǐ míng fá chì fǎ
The rationale: 先 王 以 明 罚 敕 法。
gāng róu fēn dòng ér míng léi diàn hé ér zhāng
刚 柔 分, 动 而 明, 雷 电 合 而 章。(章 = 彰)

- The rulers learn from their predecessors to reign by issuing edicts and mandates to be carried out to the letter so that they function as a deterrent force.
- In executing penalties, they temper force with mercy, and have firmness and softness to augment each other, just like supplementing the force of the Fire (*Ming* 明) with the power of the Thunder (*Dong* 动). A variety of combinations of majesty and mercy is thus used in handling individual cases.

Principles: Use oppression and reason in turn.

jù jiào miè zhǐ wú jiù

1. 屦 校 灭 趾,无 咎。(校: 枷)

Confine the offender of trivial misconduct with wooden shackles around the ankles, covering his toes (to allow him to drag along). Since this is his first time of minor offence, he learns not to repeat it but to be more obedient.

shì fū miè bí wú jiù

2. 噬 肤 灭 鼻,无 咎。

When a person is eating meat with relish, he is so elated at it that his nose sticks into the meat.

This analogy serves as a warning to an officer administering punishment on an obstinate offender. He must appear tough and sound harsh occasionally.

shì là ròu yù dú xiǎo lìn wú jiù

3. 噬 腊 肉,遇 毒;小 吝,无 咎。

The person taking poisoned bacon will have problems. Since the meat is made of a prey killed by a poisonous arrow, it is not a serious matter.

This implies that the officer is knowledgeable but weak in personality, and he may be deceived by the offender.

shì gān zǐ dé jīn shǐ lì jiān zhēn jí
4. 噬干胏,得金矢,利艰贞,吉。

While eating the meat, the person finds a bronze arrow in the bones. This indicates that it is never easy to complete the process of interrogation. If the officer is tough, cautious, forthright instead of devious, and not swayed by emotions, he will be able to handle the situation.

shì gān ròu dé huáng jīn zhēn lì wú jiù
5. 噬干肉,得黄金,贞厉,无咎。

While eating parched meat, the person finds a piece of yellow metal in it.

This reveals that there is always danger in implementing judicial decisions. It is often the case that the accused does not admit his guilt. Now that punishment is the last resort, it will be convincing if the officers in charge are cautious and righteous, using force and reason in turn (软硬兼施).

Lesson:

hé jiào miè ěr xiōng
何校灭耳,凶。(何 = 荷)

For a serious offender, shackles are bound around his neck, covering his ears (灭耳, cf. #1 above, shackles covering the toes 灭趾). "Covering ears" symbolically illustrates that the offender has turned deaf to warnings or advice, resulting in irreversible consequences (聪不明).

It has to be admitted that sometimes an apple falls far from the tree.

Dì èr shí èr guà Bì Shān Huǒ Bì Gèn shàng Lí xià

第二十二卦 贲 山火贲(艮上离下)

Bì hēng xiǎo lì yǒu suǒ wǎng

贲:亨。小利有所往。

Tuàn yuē Bì hēng róu lái ér wén gāng gù hēng

彖曰:贲,亨。柔来而文刚,故亨。

fēn gāng shàng ér wén róu gù xiǎo lì yǒu yōu wǎng

分,刚上而文柔,故小利有攸往。

gāng róu jiāo cuò tiān wén yě wén míng yǐ zhǐ rén wén yě

刚柔交错,天文也;文明以止,人文也。

guān hū tiān wén yǐ chá shí biàn guān hū rén wén yǐ huà chéng tiānxià

观乎天文,以察时变;观乎人文,以化成天下。

Xiàng yuē Shān xià yǒu Huǒ Bì Jūn zǐ yǐ míng shù zhèng wú gǎn zhé yù

象曰:山下有火,贲。君子以明庶政,无敢折狱。

chū jiǔ bì qí zhǐ shě chē ér tú

初九:贲其趾,舍车而徒。

liù èr bì qí xū

六二:贲其须。

jiǔ sān bì rú rú rú yǒng zhēn jí

九三:贲如濡如,永贞吉。

liù sì bì rú pó rú bái mǎ hàn rú fēi kòu hūn gòu

六四:贲如皤如,白马翰如,匪寇,婚媾。

liù wǔ bì yú qiū yuán shù bó jiān jiān lìn zhōng jí

六五:贲于丘园,束帛戋戋,吝,终吉。

shàng jiǔ bái bì wú jiù

上九:白贲,无咎。

Xiàngyuē Shě chē ér tú yì fú chéng yě bì qí xū yǔ shàng xīng yě

象曰:舍车而徒,义弗乘也。贲其须,与上兴也。

yǒng zhēn zhī jí zhōng mò zhī líng yě liù sì dàng wèi yí yě

永贞之吉,终莫之陵也。六四当位,疑也。

fēi kòu hūn gòu zhōng wú yóu yě liù wǔ zhī jí yǒu xǐ yě

匪寇,婚媾,终无尤也。六五之吉,有喜也。

bái bì wú jiù shàng dé zhì yě

白贲,无咎,上得志也。

Scenario 22
贲 (Bì) Face Values vs. Intrinsic Values

Symbol

山 Mountain

火 Fire

It is the inherent quality, not the surface, that carries values.

The symbol: This hexagram is composed of the lower trigram of the Fire (火, 离) and the upper trigram of the Mountain (山, 艮). The Fire beneath the Mountain (山下有火), as the symbol of *Bi* (贲), represents the idea that content counts, not the surface.

The theme: In the lower trigram, the middle broken line (柔 *Rou*) is bracketed with the two whole lines (刚 *Gang*), meaning that the inward softness needs to be enfolded with firmness on the surface (柔来而文刚). In the upper trigram, the whole line on the top is above the other two broken lines (刚上而文柔), meaning that it is beneficial to decorate a piece of work before publicizing it.

This presents a two – façade perspective on evaluating people and their work—1) it is not the surface but the quality beneath it that counts; and 2) it is better to have a cover design than to present the work itself only.

Value: Self – constraint

gāng róu jiāo cuò tiān wén
刚 柔 交 错,天 文。
wén míng yǐ zhǐ rén wén
文 明 以 止,人 文。

- 天文: *Tianwen* means the fluid scenarios as the results of the two interdependent and interwoven forces, "the firm" (刚, *Yang*) and "the soft" (柔, *Yin*). It does not refer to the science of "astronomy".
- 人文: *Renwen* means the sensible behavior of people who are civil enough to be able to tell when it is time to cease an action, as is reflected in the symbol of the Mountain, *Gen* (艮, stop). This reveals the original content of "humanity". Based on "humanity" and the concept of conscientiousness, Confucius developed the value of "self - constraint".
- 文明: *Wenming* stands for a conscious behavior enlightened by the essence in the symbol of the Fire, *Li* (离), meaning to break away from the current practice (in connection with *Gen*). This is the original concept of "civilization" (cf. an inappropriate behavior "不文明").

Approaches: Perceiving and dealing with the changing environment

guān hū tiān wén yǐ chá shí biàn
观 乎 天 文,以 察 时 变。
guān hū rén wén yǐ huà chéng tiān xià
观 乎 人 文,以 化 成 天 下。

- Leaders are able to tell seasonal changes by observing the features of *Tianwen*; and to examine people's social behavior (*Renwen*) in order to transform them into civil codes.
- 文: *Wen* is the observable surface (表象), as the features in *Tianwen*, and the behavior in *Renwen*. The opposite is *Zhi* (质), the inherence. This perspective of penetrating the inner world through observing the outer part is a core concept in the Chinese philosophy.

Principles: Be consistent. Be predictable.

jūn zǐ yǐ míng shù zhèng wú gǎn zhé yù
君子以明庶政,无敢折狱。
bì qí xū bì rú rú rú yǒng zhēn jí
贲其须。贲如濡如,永贞吉。
bì rú pó rú bái mǎ hàn rú
贲如皤如,白马翰如。(皤:白,素,无华)
bì yú qiū yuán shù bó jiān jiān
贲于丘园,束帛戋戋。(帛:silk;戋:thin)

- The leader will not make judicial decisions by judging the written descriptions of events. This is just an example to show that his concern is on the quality of the service the administration provides and that he is sagacious enough to scrutinize the consistency between the surface and the inside. In application, the leader requiring consistency between what others present and what they produce will have his leading behavior predictable. Only with this quality can the leader claim or be perceived as "natural" and "genuine".
- The cover of the work is colorful with patterns of design, but the ideal cover is pure white, to match the concise contents. Decorating the house with white silk to welcome a decorous visitor (文质彬彬) demonstrates what the host values. Face value, after all, is on the face, and what counts lies in the contents containing intrinsic values. Such consistency (文素,质朴) was later advocated by Laozi as *Pusu* (朴素) and became a Taoist value.

Dì èr shí sān guà Bō Shān Dì Bō Gèn shàng Kūn xià

第二十三卦 剥 山地剥(艮上坤下)

Bō bù lì yǒu yōu wǎng
剥:不利有攸往。

Tuàn yuē Bō bō yě róu biàn gāng bù lì yǒu yōu wǎng xiǎo rén zhǎng yě
彖曰:剥,剥也,柔变刚。不利有攸往,小人长也。

shùn ér zhǐ zhī guān xiàng yě Jūn zǐ shàng xiāo xī yíng xū tiān xíng yě
顺而止之,观象也。君子尚消息盈虚,天行也。

Xiàng yuē Shān fù Dì shàng Bō shàng yǐ hòu xià ān zhái
象曰:山附地上,剥。上以厚下安宅。

chū liù bō chuáng yǐ zú miè zhēn xiōng
初六:剥床以足,蔑贞,凶。

liù èr bō chuáng yǐ biàn miè zhēn xiōng
六二:剥床以辨,蔑贞,凶。

liù sān bō zhī wú jiù
六三:剥之,无咎。

liù sì bō chuáng yǐ fū xiōng
六四:剥床以肤,凶。

liù wǔ guàn yú yǐ gōng rén chǒng wú bù lì
六五:贯鱼,以宫人宠,无不利。

shàng jiǔ shuò guǒ bù shí Jūn zǐ dé yú xiǎo rén bō lú
上九:硕果不食,君子得舆,小人剥庐。

Xiàng yuē Bō chuáng yǐ zú yǐ miè xià bō chuáng yǐ biàn wèi yǒu yǔ yě
象曰:剥床以足,以灭下。剥床以辨,未有与也。

bō zhī wú jiù shī shàng xià yě bō chuáng yǐ fū qiè jìn zāi yě
剥之无咎,失上下也。剥床以肤,切近灾也。

yǐ gōng rén chǒng zhōng wú yóu yě Jūn zǐ dé yú mín suǒ zài yě
以宫人宠,终无尤也。君子得舆,民所载也。

xiǎo rén bō lú zhōng bù kě yòng yě
小人剥庐,终不可用也。

Scenario 23
剥 (Bō) The Weathering Mountain

Symbol

山 Mountain
地 Earth
A disconsolate fall is a season for consolidation.

The symbol: This hexagram is composed of the lower trigram of the Earth (地, 坤) and the upper trigram of the Mountain (山, 艮). The Mountain attached to the Earth (山附地上) forms a graph of five broken lines softening the whole line on the top (柔变刚). Symbolically, it depicts a picture of fall when leaves are falling from the trees (剥: 落) and the mountain turns plain. This scenario also represents negative forces (the broken lines) trying to sabotage the standing of the top leader.

The theme: Man tends to expect too much. Fall is the season of the year to consolidate what has been fruitful. Instead of continuing to move ahead, one is better off to strengthen himself by taking some time for a lucidity of thinking and by "getting lost" in contemplation (不利有攸往 bù lì yǒu yōu wǎng).

Value: Integrity

Bō chuáng yǐ zú miè zhēn xiōng
剥 床 以 足,蔑 贞, 凶。(蔑 = 灭)
bō chuáng yǐ biàn miè zhēn xiōng
剥 床 以 辨,蔑 贞, 凶。(辨: 床干)

bō zhī wú jiù bō chuáng yǐ fū xiōng
剥之,无咎。剥 床 以肤,凶。

- When the bed is eroded, it starts from the feet to the frame.
- Gradually the condition of the bed is injurious for the master.
- This analogy tells organizational leaders to be on the alert against destructive factors on the base of the hierarchy. The leader may notice that covert signs may turn overt.

  The process of erosion will become worse, which, if not stopped, is dangerous for the organizational structure and harmful to the leader as well. The leader may also notice that someone involved in the sabotage does not have the heart to continue to play his part, as is presented by the third broken line in the hexagram (influenced by the leader's integrity represented by the top whole line, that person hesitates halfway 不愿同流合污). Hence the leader differentiates the factors when dealing with them and diminishes some the real hindering factors.

shuò guǒ bù shí jūn zǐ dé yú xiǎo rén bō lú
硕 果 不 食,君 子 得 舆,小 人 剥 庐。

- The fruit is such a mammoth that it cannot be gnawed away.
- A noble man is like a carriage others depend on whereas a base man lets the cottage collapse.

  This displays vividly that 1) the leader protects his integrity by himself; 2) if the leader is noble, subordinates support him and depend on him to take them out of the chaos, just like people on the road who prefer a ride on carriage to a walk on foot; and 3) if the leader lacks the nobility expected by his subordinates, he may be toppled down before or while the organizational structure falls down. Integrity later became a Confucian value.

An essence of change

When situations turn bad, the process starts from the foundation; the

worst part is the feet of the pillars.

Inspiration:

- CEOs need to check on their supporting pillars – not from a perspective of how well they are standing to support, but an approach of examining the base they stand on.
- Corrosion is owing to the immediate conditions, like the factors of shaking staff members' loyalty or confidence, which results from how they are being treated or how they perceive the working environment.

Principle: Follow the natural law in building and protecting credibility

Jūn zǐ shàng xiāo xī yíng xū tiān xíng
君子 尚 消息盈虚,天行。(尚:从)

❖ Sometimes the environment looks gloomy, which is natural. In a season when eroding factors grow and turn the mountain bald, the steadfastness of the mountain appears observable.

shùn ér zhǐ zhī guān xiàng
顺而止之,观 象。
shàng yǐ hòu xià ān zhái
上 以厚下,安宅。

❖ Just like observing the mountain consolidating its strengths, the leader embodies *Gen* (艮, the symbol of the Mountain) and forms up his majestic power to put the erosion on hold. The fundamental concept in the Mountain – Earth relationship is that when the base slumbers the top sleeps well. The stable foundation keeps the house steady. The leader treats his subordinates with gentility and generosity, then the organizational skeleton is safe.

guàn yú yǐ gōng rén chǒng wú bù lì
贯鱼,以宫人宠,无不利。

- In handling unfavorable situations, the Lord is tactful enough so that people stop turning back on the Lord and start to enter the court in single file (鱼贯而入 yú guàn ér rù). Organizational leaders may find some relevance in building and protecting their credibility. They take the stand that the corroding situation, if existing, is manageable; that things are under control; and that they are able to turn it around by tackling with the resentment and by building up a positive sentiment.

Dì èr shí sì guà Fù Dì Léi Fù Kūn shàng Zhèn xià

第二十四卦 复 地雷复(坤上震下)

Fù hēng chū rù wú jí péng lái wú jiù

复:亨。出入无疾,朋来无咎。

fǎn fù qí dào qī rì lái fù lì yǒu yōu wǎng

反复其道,七日来复,利有攸往。

Tuàn yuē Fù hēng

彖曰:复,亨。

gāng fǎn dòng ér yǐ shùn xíng shì yǐ chū rù wú jí péng lái wú jiù

刚反,动而以顺行,是以出入无疾,朋来无咎。

fǎn fù qí dào qī rì lái fù tiān xíng lì yǒu yōu wǎng gāng zhǎng yě

反复其道,七日来复。天行。利有攸往,刚长也。

fù qí xiàn tiān dì zhī xīn hū

复,其见天地之心乎?

Xiàng yuē Léi zài Dì zhōng Fù

象曰:雷在地中,复。

xiān wáng yǐ zhì rì bì guān shāng lǚ bù xíng hòu bù xǐng fāng

先王以至日闭关,商旅不行,后不省方。

chū jiǔ bù yuǎn fù wú zhī huǐ yuán jí liù èr xiū fù jí

初九:不远复,无祇悔,元吉。六二:休复,吉。

liù sān pín fù lì wú jiù liù sì zhōng xíng dú fù

六三:频复,厉,无咎。六四:中行,独复。

liù wǔ dūn fù wú huǐ shàng liù mí fù xiōng yǒu zāi shěng

六五:敦复,无悔。上六:迷复,凶,有灾眚。

yòng xíng shī zhōng yǒu dà bài yǐ qí guó jūn xiōng

用行师,终有大败,以其国君,凶。

zhì yú shí nián bù kè zhēng

至于十年,不克征。

Xiàng yuē bù yuǎn zhī fù yǐ xiū shēn yě xiū fù zhī jí yǐ xià rén yě

象曰:不远之复,以修身也。休复之吉,以下仁也。

pín fù zhī lì yì wú jiù yě zhōng xíng dú fù yǐ cóng dào yě

频复之厉,义无咎也。中行独复,以从道也。

dūn fù wú huǐ zhōng yǐ zì kǎo yě mí fù zhī xiōng fǎn jūn dào yě

敦复无悔,中以自考也。迷复之凶,反君道也。

Scenario 24
复 (Fù) The Sun Is Rising

Symbol

地 Earth

雷 Thunder

At the beginning of renaissance, let the vitality grow.

The symbol: This hexagram is composed of the lower trigram of the Thunder (雷, 震) and the upper trigram of the Earth (地, 坤). The Thunder inside the Earth (雷在地中) symbolizes the renascent vitality of spring that is emerging (复苏), just like the sun rising from the horizon— the whole line at the bottom of this hexagram.

fǎn fù qí dào tiān xíng lì yǒu yǒu wǎng gāng zhǎng

The theme: 反复其道,天行。利有攸往,刚长。

This scenario implies the starting point of a new cycle (复), like the Winter Solstice (冬至, 至日) that is perceived as the induction point of the sun (阳生, 刚长) represented by the first line, the only whole line in the hexagram. Recurrence (of the year 复现) as the natural law entails that the intention and inherence of Nature lie in the breeding of the dynamics of firmness.

The Way and the rationale: The thematic topic, together with the symbol, provides a perspective which is elaborated in the sub – scenarios. Philosophical perspectives, containing values, virtues and principles are embedded in the sub – scenarios that are full of analogies. These are typical of the textual structure of each of the 64

Scenarios. This is the way to display "the Way" (道) and "the rationale" (理), in Chinese, *Daoli* (道理), and to put forward values and virtues, and to set principles (原则) that help people reason and find the truth in their daily occurrences. Laozi inherited this style in his *Tao Te Ching* (《道德经》).

Values: Benevolence, graciousness

fù shàn qū rén
复 善,趋 仁

The core concept in this Scenario is that, when the vitality of the year starts to grow, people need to take a proactive approach to cultivate their affability and kindness. Benevolence and graciousness were later taken as the core Confucian values in building a society of civility during the Spring and Autumn Period (770 ~ 476 B. C.).

Principle: Life journey is accompanied with, and guided by, self - cultivation.

bù yuǎn fù wú zhī huǐ yuán jí
不 远 复,无 祗 悔,元 吉。(祗 = 祇 zhī : misfortune)

- When realizing that he is in an unfavorable or unfriendly situation, the person decisively moves back before any setback occurs. To continue may not lead him to success but failure. Hence he withdraws to a tranquil environment that gives him a chance for clear thinking (静养).

  In application, much emphasis has to be put on one's judgment of the situation he or she is in. Hasty decisions made by inexperienced employees, especially new university graduates, contribute to the issue of turnover rate, and impose a challenge of retention on organizational leaders.

xiū fù jí pín fù lì wú jiù
休 复,吉。频 复,厉,无 咎。

◆ Based on sound judgment, one has the fortune to withdraw before hitting drawbacks. Frequent moving back and forth results in more mistakes. Things will not be terrible if he learns lessons from his haphazard decisions.

zhōng xíng dú fù
中 行,独 复。

It is safe for one to withdraw alone halfway into a wrong destination.
Application: Persuade a gangster or a cultist to quietly leave the clique he belongs to, letting the state apparatus (e. g., the police) to attack the clique.

dūn fù wú huǐ
敦 复,无 悔。

If one is sincerely urged to withdraw from a situation in which he is deeply involved, he will not feel regretful to do so because it is not too late for him to reflect on what he has been doing.
This is relevant for family members asking the senior one to transfer from a business which does suit him but he was pulled in by his friends.

Lesson:

mí fù xiōng yǒu zāi shěng
迷 复, 凶 ,有 灾 眚 。

Relapsing into inclemency (执迷不悟) is disastrous because that is far from the right track (反君道). Hence a kind reminder "taking the right way" (走正道) is often heard.

Dì èr shí wǔ guà Wú Wàng Tiān Léi Wú wàng Qián shàng Zhèn xià

第二十五卦 无妄 天雷无妄(乾上震下)

Wú wàng yuán hēng lì zhēn qí fěi zhèng yǒu shěng bù lì yǒu yōu wǎng

无妄:元亨,利贞。其匪正,有眚,不利有攸往。

Tuàn yuē Wú Wàng gāng zì wài lái ér wèi zhǔ yú nèi

彖曰:无妄,刚自外来,而为主于内。

dòng ér jiàn gāng zhōng ér yìng dà hēng yǐ zhèng tiān zhī mìng yě

动而健,刚中而应。大亨以正,天之命也。

qí fěi zhèng yǒu shěng bù lì yǒu yōu wǎng wú wàng zhī wǎng

其匪正,有眚,不利有攸往,无妄之往,

hé zhī yǐ tiān mìng bù yòu xíng yǐ zāi

何之矣?天命不佑,行矣哉?

Xiàng yuē Tiān xià Léi xíng wù yǔ wú wàng

象曰:天下雷行,物与无妄。

xiān wáng yǐ mào duì shí yù wàn wù

先王以茂对时育万物。

chū jiǔ wú wàng wǎng jí

初九:无妄,往吉。

liù èr bù gēng huò bù zī yú zé lì yǒu yōu wǎng

六二:不耕获,不菑畬,则利有攸往。

liù sān wú wàng zhī zāi huò xì zhī niú xíng rén zhī dé yì rén zhī zāi

六三:无妄之灾,或系之牛,行人之得,邑人之灾。

jiǔ sì kě zhēn wú jiù

九四:可贞,无咎。

jiǔ wǔ wú wàng zhī jí wù yào yǒu xǐ

九五:无妄之疾,勿药有喜。

shàng jiǔ wú wàng xíng yǒu shěng wú yōu lì

上九:无妄,行有眚,无攸利。

Xiàng yuē Wú wàng zhī wǎng dé zhì yě bù gēng huò wèi fù yě

象曰:无妄之往,得志也。不耕获,未富也。

xíng rén dé niú yì rén zāi yě kě zhēn wú jiù gù yǒu zhī yě

行人得牛,邑人灾也。可贞无咎,固有之也。

wú wàng zhī yào bù kě shì yě wú wàng zhī xíng qióng zhī zāi yě

无妄之药,不可试也。无妄之行,穷之灾也。

Scenario 25
无妄 (Wú Wàng) The Thunder under the Sky

Symbol

天 Sky
雷 Thunder
Exercise self – controlling, never exaggerate.

The symbol: This hexagram is composed of the lower trigram of the Thunder (雷, 震) and the upper trigram of the Sky (天, 乾). The Sky over the Thunder (天下雷行) stands for a natural law that 1) the Thunder wakens everything on the earth so everything stands in awe of him; and 2) the Thunder tends to manifest his power but never tries to go above the Sky that is above all the things.

The theme: The softness of the Thunder lying in the middle of the lower trigram is in response to the firmness of the Sky lying in the middle of the upper trigram (刚中而应), which enables the Thunder to demonstrate his own firmness lying in the whole line at the bottom (动而健). Intending not to magnify his power (无妄), the Thunder proceeds well in his right position (大亨以正 dà hēng yǐ zhèng).

The rationale: That the Thunder is able to proceed well is explained from the negative perspective, that is, if he is not in a position accepted by the superior (the Sky) and recognized by all others on the earth, he will come across serious problems when proceeding recklessly (其匪正, 有眚, 不利有攸往).

qí fěi zhèng yǒu shěng bù lì yǒu yōu wǎng

Virtue: Self – controlling instead of self – importance (无妄为)

A capable person who exercises self – controlling and never shows overweening arrogance will not anger his superior, or be rejected by his subordinates. This is especially the case when he is ranked "No. 2" (一人之下，万人之上), like the Thunder. He takes an exemplary leadership: since he does not amplify himself, others dare not (物与无妄). A good example is that former emperors observed the natural law and followed the Thunder to nourish a fertile land for things to flourish(先王以茂对时育万物) but they were never exaggerative.

(cf. the concept of "being able but modest rather than showing off the spearhead 不露锋芒" in Scenario 9 *Xiao Xu* 小畜)

Principles: Aspire and inspire. Take the opportunity. Don't take a chance.

Wú wàng wǎng jí
1. 无妄，往吉。

The person who will do well does not overstate his capability, or expect too much when the situation is favorable for his advancement.

It is good for a person to take a challenging job. It will be no good to amplify his ability or embellish his work. Aspiring as he is, the most dangerous thing will transpire when he challenges the authority. This is not culture – bound but universal.

bù gēng huò bù zī yú zé lì yǒu yōu wǎng
2. 不耕获,不菑畬,则利有攸往。(菑: 荒地; 畬: 良田)

No farming, no harvest, ending empty – handed (cf. "No pain, no gain").

Achievements lie on one's hard work, even on hardship, no matter how smart he is. Self – reliance is a value both in the eastern and western cultures.

wú wàng zhī zāi huò xì zhī niú xíng rén zhī dé yì rén zhī zāi
3. 无 妄 之 灾,或 系 之 牛,行 人 之 得,邑 人 之 灾。

An ox in the village is taken away by a passerby so the owner suffers from his carelessness. The villagers who do not express their standpoint are suspected. The moral is that keeping oneself in suspension will cause suspicion, and that honesty and righteousness is supported by expressivity (可贞, 无咎).

wú wàng zhī jí wù yào
4. 无 妄 之 疾,勿 药。

When a person is not feeling well for no reasons, he relies on taking food therapy (药膳) instead of the medicine that is not prescribed (无妄之药, 不可试). A good leader depends on a reciprocal relationship with his subordinates: his firm character (the fifth line in the hexagram) and the soft character (the second line) are complementary to each other.

Advice:

Take the opportunity. Do not take a chance.

Even if a person practices self – controlling, it pays if he is outgoing.

Opportunity appears and disappears. Take it when the opportunity comes about. Do not take a chance or act with a rush.

A person who aspires is promising provided he inspires.

Dì èr shí liù guà Dà Xù Shān Tiān Dà xù Gèn shàng Qián xià

第二十六卦 大畜 山天大畜(艮上乾下)

Dà Xù lì zhēn bù jiā shí jí lì shè dà chuān

大畜:利贞。不家食,吉。利涉大川。

Tuàn yuē Dà xù gāng jiàn dǔ shí huī guāng rì xīn qí dé

彖曰:大畜,刚健笃实辉光,日新其德。

gāng shàng ér shàng xián néng zhǐ jiàn dà zhèng yě

刚上而尚贤,能止健,大正也。

bù jiā shí jí yǎng xián yě lì shè dà chuān yìng hū tiān yě

不家食,吉,养贤也。利涉大川,应乎天也。

Xiàng yuē Tiān zài Shān zhōng Dà xù

象曰:天在山中,大畜。

Jūn zǐ yǐ duō shí qián yán wǎng xíng yǐ xù qí dé

君子以多识前言往行,以畜其德。

chū jiǔ yǒu lì lì yǐ

初九:有厉,利已。

jiǔ èr yú tuō fú

九二:舆说輹。

jiǔ sān liáng mǎ zhú lì jiān zhēn yuē xián yú wèi lì yǒu yōu wǎng

九三:良马逐,利艰贞。曰闲舆卫,利有攸往。

liù sì tóng shǐ zhī gù yuán jí

六四:童豕之牿,元吉。

liù wǔ fén shǐ zhī yá jí

六五:豶豕之牙,吉。

shàng jiǔ hé tiān zhī qú hēng

上九:何天之衢,亨。

Xiàng yuē Yǒu lì lì yǐ bù fàn zāi yě yú tuō fú zhōng wú yóu yě

象曰:有厉,利已,不犯灾也。舆说輹,中无尤也。

lì yǒu yōu wǎng shàng hé zhì yě liù sì yuán jí yǒu xǐ yě

利有攸往,上合志也。六四元吉,有喜也。

liù wǔ zhī jí yǒu qìng yě hé tiān zhī qú dào dà xíng yě

六五之吉,有庆也。何天之衢,道大行也。

Scenario 26
大畜 (Dà Xù) The Sky in the Mountain

Symbol

山 Mountain
天 Sky
Recharge while in charge.

The symbol: This hexagram is composed of the lower trigram of the Sky (天, 乾) and the upper trigram of the Mountain (山, 艮). The Sky in the Mountain (天在山中) symbolizes a sizable power accumulated (大畜) and held by the Mountain as huge as that of the Sky.

The theme: An influential leader is able to accumulate tremendous amounts of power consisting of the quality of firmness and earnest, and of potential of guiding others (刚健 gāngjiàn, 笃实 dǔ shí, 辉光 huī guāng). In comparison with the situation in the previous Scenario where a capable person is advised not to over - shine his superior; and with the status in Scenario 9, the Wind across the Sky (*Xiaoxu* 小畜), wherein one accumulates his power with the support of the superior, this Scenario emphasizes a continual process for a powerful leader to take— recharge while in charge.

Virtues: Earnest and modesty

An earnest (笃实 dǔshí) leader is loyal to his destination, and exerts perseverance for the realization of the destination. Along the way, he influences people by exhibiting his tenacity of purpose and sincerity of conduct. A

modest leader wins people's respect because he has experiential knowledge and longitudinal perspectives. He does not withhold what he knows, or how he perceives a current issue. Rather, he presents them when necessary without putting on a showy manner. These admirable qualities of earnest and modesty (虚怀若谷) were elaborated by Laozi as Taoist virtues.

Principle 1: Renew and recharge. Take life journey as a learning journey.

jūn zǐ yǐ duō shí qián yán wǎng xíng yǐ xù qí dé
君子以多识前言往行,以畜其德。
néng zhǐ jiàn dà zhèng
能止健,大正。
rì xīn qí dé gāng shàng ér shàng xián
日新其德,刚上而尚贤。
bù jiā shí yǎng xián
不家食,养贤。

- The leader is a learned scholar. He is knowledgeable about inheritance, especially forerunners' perspectives and the significance of historic events. His accumulation of all these turns to a power of influence. He expands his capacity to such a hefty magnitude that others perceive it as a size embracing the Sky (止健).
- The leader believes in renewal: he updates his knowledge and presents fresh ideas in new ways. The pun in the two characters *Rixin* (日新) puts across dual meanings: daily renewal; and throwing new light on others just like the sun always shining with new rays of light. He values intelligent scholars (尚贤) and appoints them as advisors. Laozi took a different position and advocated the opposite (不尚贤). He has been misunderstood very often. Actually he was against the practice in his times when senior officials appointed too many advisors (门客).
- The Lord encourages capable people to join the civil service, which is literally put as "they do not eat at home", and the Court compensates

for their service (the service before was free). The longer they service, the greater pension they will receive at retirement. This is the origin of the civil service system and of the pension system. In China, people still use this phrase (吃皇粮) referring to official jobs in the government.

Principle 2: Update daily, and upgrade continuously to service better.

yǒu lì lì yǐ yú tuō fú
有厉,利已。舆说輹。(说 = 脱; 輹 = 辐)
liáng mǎ zhú lì jiān zhēn xián yú wèi lì yǒu yōu wǎng
良马逐,利艰贞。闲舆卫,利有攸往。
hé tiān zhī qú hēng
何天之衢,亨。(衢: 通)

- Dangers ahead help people to get better prepared before going on. When the spokes and rims loosen up, the wheels will fall apart, and the chariot will collapse. This tells people to take calculated risks, and to maintain their instruments in good shape. Before joining the defense for the state, a man selects a horse of fine breed and exercises equestrian skill daily.
- The Lord wants to establish a thoroughfare (*Qu* 衢) for the state, so he augments his power by inviting and learning from mentors. Sunzi adapted the concept of *Qu* and included in his nine battlefield scenarios as *Qudi* (衢地, see Passage 11 *Jiu Di* 九地 in Sunzi's *The Art of War*《孙子兵法》).

Dì èr shí qī guà Yí Shān Léi Yí Gèn shàng Zhèn xià

第二十七卦 颐 山雷颐(艮上震下)

Yí zhēn jí guān yí zì qiú kǒu shí

颐:贞吉。观颐,自求口实。

Tuàn Yuē Yí zhēn jí yǎng zhèng zé jí guān yí guān qí suǒ yǎng yě

彖曰:颐,贞吉,养正则吉。观颐,观其所养也。

zì qiú kǒu shí guān qí zì yǎng yě tiān dì yǎng wàn wù

自求口实,观其自养也。天地养万物,

shèng rén yǎng xián yǐ jí wàn mín yí zhī shí dà yǐ zāi

圣人养贤以及万民,颐之时大矣哉!

Xiàng yuē Shān xià yǒu Léi Yí Jūn zǐ yǐ shèn yán yǔ jié yǐn shí

象曰:山下有雷,颐。君子以慎言语,节饮食。

chū jiǔ shě ěr líng guī guān wǒ duǒ yí xiōng

初九:舍尔灵龟,观我朵颐,凶。

liù èr diān yí fú jīng yú qiū yí zhēng xiōng

六二:颠颐,拂经于丘,颐征,凶。

liù sān fú yí zhēn xiōng shí nián wù yòng wú yōu lì

六三:拂颐,贞凶。十年勿用,无攸利。

liù sì diān yí jí hǔ shì dān dān qí yù zhú zhú wú jiù

六四:颠颐,吉。虎视眈眈,其欲逐逐,无咎。

liù wǔ fú jīng jū zhēn jí bù kě shè dà chuān

六五:拂经,居贞吉,不可涉大川。

shàng jiǔ yóu yí lì jí lì shè dà chuān

上九:由颐,厉,吉,利涉大川。

Xiàng yuē Guān wǒ duǒ yí yì bù zú guì liù èr zhēng xiōng xíng shī lèi yě

象曰:观我朵颐,亦不足贵。六二征凶,行失类也。

shí nián wù yòng dào dà bèi yě diān yí zhī jí shàng shī guāng yě

十年勿用,道大悖也。颠颐之吉,上施光也。

jū zhēn zhī jí shùn yǐ cóng shàng yóu yí lì jí dà yǒu qìng yě

居贞之吉,顺以从上。由颐,厉吉,大有庆也。

Scenario 27
颐 (Yí) Nourishing and Nurturing

Symbol

山 Mountain
雷 Thunder
Nourish yourself and nurture others.

The symbol: This hexagram is composed of the lower trigram of the Thunder (雷, 震) and the upper trigram of the Mountain (山, 艮). The two trigrams form up a graph of a mouth, with the upper and lower jaws and the teeth, representing the main function of the mouth as taking nourishment (颐 yí, the Chinese character resembles the symbol). The Thunder roaring through the Mountain (山下有雷) stands for self – reliance on nutriment.

The theme: The key idea of observing the ways of nourishing (观颐, 观其所养) and then relying on oneself to do it (自养, 丰衣足食) is underlined as the thematic topic. Consisting of two components of nourishing (颐养) and nurturing (蓄养), such self – reliance implies that the provider creates opportunities, and that it is the receiver who takes advantage of the opportunities to develop himself.

The rationale: Creating a nurturing environment for the sake of the state

Tiān dì yǎng wàn wù shèng rén yǎng xián
天 地 养 万 物, 圣 人 养 贤
yǐ jí wàn mín yí zhī shí dà yǐ zāi
以 及 万 民,颐 之 时 大 矣 哉!

The Nature is nourishing: it provides such an environment under the Sky for all things on the earth to flourish. The Sage cultivates himself and grooms talented people for the state as well as all the civilians. The state that is to be stable depends on 1) tapping and developing elites; 2) capitalizing their talents; and 3) ensuring civilians to live their self - sustaining lives.

Principle 1: Exercise self - control.

Jūn zǐ yǐ shèn yán yǔ jié yǐn shí
君子以慎言语,节饮食。

- The noble man is circumspect with his language. The leader has greater exposures than others do, and he must go with articulation and prudence as he influences others mostly with his words. This implies not only being politically correct, but also being suitable to the occasion and audience. A saying in China sounds very telling: "Thinking is air (drifting that no one can catch it); speaking is liquid (unfixed that one may twist it); and writing is stone (so solid and carven that one cannot rebuff it)".
- The noble man exercises self - control on a diet.
  During the early years of the Western Zhou Dynasty when the civil service system was newly introduced, officials were paid for their service (cf. the description of Principle 1 in Scenario 26), and provided with food. It was, and still is, human nature that people tend to eat too much, which is not healthy. Hence keeping fit by taking a healthy life style was first stressed logically for the officials working in the Court and local governments alike.

Principle 2: Be resourceful and selfless in nurturing.

shě ěr líng guī guān wǒ duǒ yí xiōng
舍尔灵龟,观我朵颐,凶。

❖ Putting aside your turtle and admiring me chewing up food, you will get nothing. Turtle has been a representation of longevity, and of anything valuable. This sub – scenario implies the necessity that a person depends on himself, and capitalizes his possession.

diān yí fú jīng yú qiū yí zhēng xiōng
颠 颐,拂 经 于 丘,颐 征 凶。(拂: 违; 经: 常理)

❖ It is out of place if one seeks for nurture from someone at a high status (丘: 山, the Mountain in this hexagram). He will cause problems when put in office. It should be the other way—the superior identifies the person of talents and nurtures him.

diān yí jí hǔ shì dān dān qí yù zhú zhú wú jiù
颠 颐,吉。虎 视 眈 眈,其 欲 逐 逐,无 咎。

❖ The leader searches for those who have potentials to nurture. When he finds one, he stares at the person covetously and continuously, like a tiger glaring at his prey. This sub – scenario illustrates how ravenously the leader identifies and values talents, and how fully the leader is aware that the realization of the state's mission depends on those talents, which highlights the Rationale of this Scenario.
The phrase *Hu shi dandan* (虎视眈眈) has become an oft – quoted idiom, with a negative connotation though.

yóu yí lì jí lì shè dà chuān
由 颐,厉,吉,利 涉 大 川。

❖ The leader is the provider (the top of the hexagram): he takes the pain to look for the resources. He is thus resourceful and selfless in exploiting a nourishing land for others to explore and grow.

Dì èr shí bā guà Dà Guò Zé Fēng Dà guò Duì shàng Xùn xià

第二十八卦 大过 泽风大过(兑上巽下)

Dà Guò dòng náo lì yǒu yōu wǎng hēng

大过:栋桡,利有攸往,亨。

Tuàn yuē Dà Guò dà zhě guò yě dòng náo běn mò ruò yě

彖曰:大过,大者过也。栋桡,本末弱也。

gāng guò ér zhōng xùn ér yuè xíng lì yǒu yōu wǎng nǎi hēng

刚过而中,巽而说,行,利有攸往,乃亨。

Dà Guò zhī shí dà yǐ zāi

大过之时大矣哉!

Xiàng yuē Zé miè mù Dà Guò Jūn zǐ yǐ dú lì bù jù dùn shì wú mèn

象曰:泽灭木,大过。君子以独立不惧,遯世无闷。

chū liù jiè yòng bái máo wú jiù

初六:藉用白茅,无咎。

jiǔ èr kū yáng shēng tí lǎo fū dé qí nǚ qī wú bù lì

九二:枯杨生稊,老夫得其女妻,无不利。(稊 = 荑)

jiǔ sān dòng náo xiōng

九三:栋桡,凶。

jiǔ sì dòng lóng jí yǒu tā lìn

九四:栋隆,吉;有它,吝。

jiǔ wǔ kū yáng shēng huā lǎo fū dé qí shì fū wú jiù wú yù

九五:枯杨生华,老妇得其士夫,无咎,无誉。

shàng liù guò shè miè dǐng xiōng wú jiù

上六:过涉灭顶,凶,无咎。

Xiàng yuē Jiè yòng bái máo róu zài xià lǎo fū nǚ qī guò yǐ xiāng yǔ yě

象曰:藉用白茅,柔在下。老夫女妻,过以相与也。

dòng náo zhī xiōng bù kě yǐ yǒu fǔ yě dòng lóng zhī jí

栋桡之凶,不可以有辅也。栋隆之吉,

bù náo hū xià yě kū yáng shēng huā hé kě jiǔ yě

不桡乎下也。枯杨生华,何可久也。

lǎo fū shì fū yì kě chǒu yě guò shè zhī xiōng bù kě jiù yě

老妇士夫,亦可丑也。过涉之凶,不可咎也。

Scenario 28
大过 (Dà Guò) The Overwhelming Is Overwhelmed

Symbol

泽 Swamp
风 Wind
Placating and pleasing others, the strong may succeed.

The symbol: This hexagram is composed of the lower trigram of the Wind (风, 巽) and the upper trigram of the Swamp (泽, 兑). The Swamp over the Wind (泽灭木) depicts a paradoxical scenario— the firmness represented by the four whole lines inside the hexagram is much stronger (大过) than the outer softness (the two broken lines at the bottom and on the top); meanwhile, the outer softness is overwhelming. This symbolizes an unbalanced situation.

The theme: The symbol of the Wind, *Xun* (巽), stands for *Mu* (木, tree), one of the five elements. Rationally, the waters in the Swamp are supposed to be nourishing (滋养) for the trees. However, when the trees are showy, trying to overwhelm the soft Swamp, the latter may become overwhelming, and inundate the former. Therefore, it is the middle layer that takes the initiative to adopt a docile (巽: 顺) character and delightful (巽而说 xùn ér yuè, 说 = 悦) manner to manage the paradox.

Principles: Match your personal power with your positional authority.

dòng náo běn mò ruò
1. 栋 桡，本 末 弱。（桡 = 挠，曲木）
jiè yòng bái máo wú jiù
藉 用 白 茅，无 咎。（藉：垫）

- The base is weak（本，the bottom broken line）and burdened with heavy loads from the middle whole lines above. Hence it looks like a bending beam（栋桡）.
- To survive in this situation, the front liners who are green and growing at the bottom（基层）are careful and respectful to their superiors, just like common people at a memorial ceremony who spread white and clean couchgrass underneath the sacrifice. It will be their fault if they produce low performance out of fear.

dòng náo xiōng dòng lóng jí yǒu tā lìn
2. 栋 桡，凶。栋 隆，吉；有 它，吝。
gāng guò ér zhōng xùn ér yuè xíng
刚 过 而 中，巽 而 说，行。
guò shè miè dǐng xiōng wú jiù
过 涉 灭 顶，凶，无 咎。

- The supporting pillars to the roof beam bend, which is a dangerous sign. It is their serious fault（大过）because they are too self-conceited. When the pillars bend upwards（栋隆），it indicates that their load is increasing. To succeed at the middle position（中层），they need to have support from the base（有它，the bottom broken line），otherwise they are in trouble.
- Strong as they are, the managerial leaders in the middle layer are self-possessed. They are able to advance because they display the nature of the Wind, "placating"（represented in its symbol *Xun* 巽）and the nature of the Swamp "pleasing"（represented in its symbol

Dui 兑). Rather than trying to over – shine or avoid being overwhelmed, they accommodate to the superior, who may not be high – handed then; and pacify their subordinates, who may not be defiant but compliant then. After all, it will be their fault if they do not try to keep their heads out of water, but to get stuck in the mud, and be inundated in muddy waters (灭顶之灾).

- In a fishbowl – shaped organizational condition wherein both the base and the top are not strong, the middle managerial leaders take it as an opportunity to do an excellent job (时势造英雄) rater than to excel (脱颖而出 tuō yǐng ér chū), and to make a compelling obligation (义不 容辞 yì bù róng cí) to exert their role as supporting pillars (栋梁之材) to improve the situation.

Zé miè mù dà guò
3. 泽 灭 木,大 过。
Jūn zǐ yǐ dú lì bù jù dùn shì wú mèn
君 子 以 独立 不惧,遯 世 无 闷 。(遯 = 遁)

- It is the leader's fault either to pose an overwhelming air or to impose sinister schemes (阴招).
- When the top leader (高层) feels it too heavy a load to take the top position (不堪负荷 bú kān fù hè), and appears vulnerable to challenges, he has to know his place (自知之明 zì zhī zhī míng). It is admirable if he is indomitable; and equally sensible if he is inclined to relapse into obscurity (激流勇退 jī liú yǒng tuì).

Dì èr shí jiǔ guà Kǎn Kǎn wèi Shuǐ Kǎn shàng Kǎn xià

第二十九卦 坎 坎为水(坎上坎下)

Kǎn Xí Kǎn yǒu fú wéi xīn hēng xíng yǒu shàng
坎:习坎,有孚,维心,亨。行有尚。

Tuàn yuē Xí Kǎn chóng xiǎn shuǐ liú ér bù yíng xíng xiǎn ér bù shī qí xìn
彖曰:习坎,重险。水流而不盈,行险而不失其信。

wéi xīn hēng nǎi yǐ gāng zhōng xíng yǒu shàng wǎng yǒu gōng yě
维心亨,乃以刚中。行有尚,往有功也。

tiān xiǎn bù kě shēng yě dì xiǎn shān chuān qiū líng yě
天险不可升也,地险山川丘陵也。

wáng gōng shè xiǎn yǐ shǒu qí guó xiǎn zhī shí yòng dà yǐ zāi
王公设险以守其国,险之时用大矣哉!

Xiàng yuē Shuǐ jiàn zhì Xí Kǎn Jūn zǐ yǐ cháng dé xíng xí jiào shì
象曰:水洊至,习坎。君子以常德行,习教事。

chū liù xí kǎn rù yú kǎn dàn xiōng
初六:习坎,入于坎窞,凶。

jiǔ èr kǎn yǒu xiǎn qiú xiǎo dé
九二:坎有险,求小得。

liù sān lái zhī kǎn kǎn xiǎn qiě zhěn rù yú kǎn dàn wù yòng
六三:来之坎坎,险且枕,入于坎窞,勿用。

liù sì zūn jiǔ guǐ èr yòng fǒu nà yuē zì yǒu zhōng wú jiù
六四:樽酒,簋贰,用缶,纳约自牖,终无咎。

jiǔ wǔ kǎn bù yíng zhī jì píng wú jiù
九五:坎不盈,祗既平,无咎。(祗 = 坻 chí)

shàng liù xì zhī huī mò zhì yú cóng jí sān suì bù dé xiōng
上六:系之徽纆,寘于丛棘,三岁不得,凶。

Xiàng yuē Xí Kǎn rù kǎn shī dào xiōng qiú xiǎo dé wèi chū zhōng yě
象曰:习坎入坎,失道凶。求小得,未出中也。

lái zhī kǎnkǎn zhōng wú gōng yě zūn jiǔ guǐ èr gāng róu jì yě
来之坎坎,终无功也。樽酒簋贰,刚柔际也。

kǎn bù yíng zhōng wèi dà yě shàng liù shī dào xiōng sān suì yě
坎不盈,中未大也。上六失道,凶三岁也。

Scenario 29
坎 (Kǎn) Hanging In in High Water

Symbol

水 Water
水 Water
Be prudent in a dilemma, and true to self.
Hold a constant purpose.

The symbol: This hexagram comprises both lower and upper trigrams of the Water (水, 坎). The overlapping Water (水洊, 洊 jiàn: 再) represents a double (习) fluid and troublesome scenario, which reflects the symbol of the Water, *Kan* (坎), and literally means "high water" that is difficult and dangerous to deal with.

The theme: In a difficult and dangerous situation (重险) like in high water, one is able to move forward and reap, as long as he is true to himself and persistent. Such personal characters are revealed in the trigram of the Water, a whole line in the middle of the two broken lines (柔中有刚).

Attributes: Cautious, collected, intelligent, courageous, unyielding, persistent These attributes, a combination of softness (柔) and firmness (刚), are needed in order to face squarely the difficulties and go through such adverse circumstances (逆境).

wéi xīn hēng xíng yǒu shàng
Beliefs: 维心亨，行有尚。(维 = 唯; 尚 = 赏)
So long as a person holds on to "true to self", "constant purpose" (以常德行), and is persistent (持之以恒), he will overcome e-

normous difficulties, and see the light at the end of the tunnel. Laozi further developed this concept of "constant" (*Chang* 常), together with its opposite, "capricious" (*Wuchang* 无常), as the key philosophical view in his *Tao Te Ching* (《道德经》).

Values: Consistence, frugality, and sustainability

yòng fǒu nà yuē zì yǒu
用 缶,纳 约 自 牖。(牖: 窗)
Jūn zǐ yǐ cháng dé xíng xí jiào shì
君 子 以 常 德 行,习 教 事。

- In his daily life or at public memorial ceremonies, the leader, dignified as he is, practices frugality by using pottery objects and asking to pass on the sacrifice through windows rather than going through sophisticated procedures.
- The leader persists in moral character building and constant learning, so as to familiarize the administrative work. Knowing clearly that stop means stagnation (停滞不前) and even lagging behind, the leader believes in consistent actions. These insights are embodied in both Taoist and Confucian philosophies.

Principles: In a dilemma, exert steadfastness and intelligence.

Xí kǎn rù yú kǎn dàn xiōng
1. 习 坎,入 于 坎 窞, 凶 。(窞: 坑)
lái zhī kǎn kǎn xiǎn qiě zhěn rù yú kǎn dàn wù yòng
来 之 坎 坎,险 且 枕。入 于 坎 窞,勿 用。
kǎn yǒu xiǎn qiú xiǎo dé
坎 有 险,求 小 得。

- When caught between river and sea (进退维谷), the person cannot afford to have reckless attempt because any rash action will be in vain (勿用). It is not like enjoying sleeping at home at all.
- In such a dilemma, he has to face the danger squarely. He needs to

keep a psychological balance, although he is discombobulated spiritually and tormented physically.

◆ Knowing that the situation is treacherous, he is cautious enough that he seeks for self – protection as the first thing to do.

zūn jiǔ guǐ èr gāng róu jiāo jì

2. 樽酒簋贰,刚柔交际。(樽: liquor vessel; 簋: food vessel)

◆ Just like using a liquor goblet with a two – handled food vessel, so the leader exerts firmness like steadfastness and stamina; and softness like calmness and intelligence. Resilience stems from this kind of blend.

jì zhī huī mò zhì yú cóng jí xiōng

3. 系之徽纆,寘于丛棘,凶。(徽纆: 绳索; 寘 = 置)

◆ If he runs a risk, he is unable to extricate himself. Rather, he may end up in bushes with his limbs tied up.

Application:

When newly taking over an organization whose production happens to be at the downward curve, or whose competitors have the cutting edge, the CEO may manifest the characters of water, and enhance persistence to go through a long journey; perseverance to overcome hurdles; and resilience to recuperate fast from setbacks.

Dì sān shí guà Lí Lí wèi Huǒ Lí shàng Lí xià

第三十卦 离 离为火(离上离下)

Lí lì zhēn hēng xù pìn niú jí

离:利贞,亨。畜牝牛,吉。

Tuàn yuē Lí lì yě rì yuè lì hū tiān bǎi gǔ cǎo mù lì hū tǔ

彖曰:离,丽也。日月丽乎天,百谷草木丽乎土。

chóng míng yǐ lì hū zhèng nǎi huà chéng tiān xià

重明以丽乎正,乃化成天下。

róu lì hū zhōng zhèng gù hēng shì yǐ xù pìn niú jí yě

柔丽乎中正,故亨,是以畜牝牛吉也。

Xiàng yuē Míng liǎng zuò Lí dà rén yǐ jì míng zhào yú sì fāng

象曰:明两作,离。大人以继明照于四方。

chū jiǔ lǚ cuò rán jìng zhī wú jiù

初九:履错然,敬之,无咎。

liù èr huáng lí yuán jí

六二:黄离,元吉。

jiǔ sān rì zè zhī lí bù gǔ fǒu ér gē zé dà dié zhī jiē xiōng

九三:日昃之离,不鼓缶而歌,则大耋之嗟,凶。

jiǔ sì tū rú qí lái rú fén rú sǐ rú qì rú

九四:突如其来如,焚如,死如,弃如。

liù wǔ chū tì tuó ruò qī jiē ruò jí

六五:出涕沱若,戚嗟若,吉。

shàng jiǔ wáng yòng chū zhēng yǒu jiā zhé shǒu huò fěi qí chǒu wú jiù

上九:王用出征,有嘉折首,获匪其丑,无咎。

Xiàng yuē Lǚ cuò zhī jìng yǐ bì jiù huáng lí yuán jí dé zhōng dào yě

象曰:履错之敬,以辟咎。黄离,元吉,得中道也。

rì zè zhī lí hé kě jiǔ yě tū rú qí lái rú wú suǒ róng yě

日昃之离,何可久也。突如其来如,无所容也。

liù wǔ zhī jí lí wáng gōng yě wáng yòng chū zhēng

六五之吉,离王公也。王用出征,

yǐ zhèng bāng yě huò fěi qí chǒu dà yǒu gōng yě

以正邦也。获匪其丑,大有功也。

Scenario 30
离 (Lí) Bright, Bright Sunlight

Symbol

火 Fire
火 Fire
Great men illuminate because they possess passion.

The symbol: This hexagram comprises both lower and upper trigrams of the Fire (火, 离). Fire emits light and heat like the sun. As is displayed in the trigram of the Fire where the two whole lines embrace a broken line in the middle, the character of the Fire is revealed— "firm externally" and "soft internally" (内柔外刚), which is just the opposite of the Water. The Fire overlapping the Fire (明两作, 离 míng liǎng zuò Lí) represents double brightness (*Ming* 明).

The Chinese character *Ming* (明) consists of two Chinese characters, the sun (日) and the moon (月), which stand for brightness; and "firm" (阳刚) and "soft" (阴柔) respectively. The symbol of the Fire, *Li* (离), is originally *Luo* (罗) that is coincidentally in the Chinese translation of Apollo, the Greek god of sunlight (阿波罗).

The theme: Fire is always attached to combustibles, which is what the symbol of the Fire, *Li* (离) stands for—"to depend on" or "to be attached to" (附丽) something else. *Li* (丽) also means "brightness" (亮), not "beauty" here. In this Scenario, the firmness of the Fire is obvious; and the softness of the Fire is conspicuous when the Fire duplicates itself. The softness in the middle of both

trigrams (the second line and the fifth line) enhances each other, augmenting the inherent soft character. To shine is to get inside out.

Rì yuè lì hū tiān bǎi gǔ cǎo mù lì hū tǔ
The rationale: 日月丽乎天,百谷草木丽乎土。
chóng míng yǐ lì hū zhèng nǎi huà chéng tiān xià
重明以丽乎正,乃化成天下。

- The sun and the moon depend on the Sky to emanate their brightness.
- All kinds of grain and grass rely on the soil to grow.
- The power of the Fire is shown by its brightness, and the augmented brightness (重明 chóng míng) depends on the righteousness and suitability as its intrinsic characters (柔丽乎中正 róu lì hū zhōng zhèng), thus raising all things under the Sky.

Virtue: Passion

dà rén yǐ jì míng zhào yú sì fāng
大人以继明照于四方。

With immense fervor, the great man continuously emanates passion over others. The most suitable phrase to describe him is no other than "as open as the day" (光明正大). The Chinese set phrase literally means "shining", "bright" (external), "upright" (internal), and "great" as a whole. The leader is honorable and just, never tolerating schemes made behind the scene. Confucius explored illumination and promoted scholarly learning of *Mingde* (明德), virtuous conduct, in the *Great Learning* (《大学》).

Principles: Depend on a dependable leader.

lǚ cuò rán jìng zhī bì jiù
1. 履错然,敬之,辟咎。(辟 = 避)

When hearing steps going to all directions, a clever person looks up to them but looks after his (敬而远之). This is about the idea of "attachment": seeing people running to divergent directions in a confusing mess, a careful person does not select anyone to follow blindly (志不相投).

huáng lí yuán jí
2. 黄 离,元 吉。

Yellow is the color perceived in the Chinese culture as representing pleasant and pacific characters (中和 zhōnghé). The criteria for identifying a person to follow include mainly the personal quality of being pleasant and polite.

rì zè zhī lí bù gǔ fǒu ér gē
3. 日 昃 之 离,不 鼓 缶 而 歌,(昃: 午后)
zé dà dié zhī jiē xiōng
则 大 耋 之 嗟, 凶 。

An elderly person over 80 years old, like an afternoon sun, wisely follows his destiny with no worries. Trying to do things that require greater capability than his will only disappoint him.

tū rú qí lái rú fén rú
4. 突 如 其 来 如,焚 如。
chū tì tuó ruò qī jiē ruò jí
出 涕 沱 若,戚 嗟 若,吉。

Under an ascending leader, a person is burned out but has no way out; his tears run down but he cannot step down. His anxieties lead to vigilance and calmness which in turn minimize calamities (化险为夷).

wáng yòng chū zhēng yǒu jiā zhé shǒu huò fěi qí chǒu wú jiù
5. 王 用 出 征 ,有 嘉 折 首,获 匪 其 丑,无 咎。

When taking actions against turmoil, the leader identifies and penalizes the chief culprit who rolled the ball, and captures the blurry followers.

Part II 第二部分

Yi Jing Scenarios 31 ~ 64（易经·上）

Philosophical Perspectives
(More "down to earth" than those in Part I)

Dì sān shí yī guà Xián Zé Shān Xián Duì shàng Gèn xià

第三十一卦 咸 泽山咸(兑上艮下)

Xián hēng lì zhēn qǔ nǚ jí

咸:亨,利贞,取女,吉。

Tuàn yuē Xián gǎn yě róu shàng ér gāng xià èr qì gǎn yìng yǐ xiāng yǔ

彖曰:咸,感也。柔上而刚下,二气感应以相与,

zhǐ ér yuè nán xià nǚ shì yǐ hēng lì zhēn qǔ nǚ jí yě tiān dì

止而说,男下女,是以亨,利贞,取女,吉也。天地

gǎn ér wàn wù huà shēng shèng rén gǎn rén xīn ér tiān xià hé píng

感而万物化生,圣人感人心而天下和平;

guān qí suǒ gǎn ér tiān dì wàn wù zhī qíng kě xiàn yǐ

观其所感,而天地万物之情可见矣!

Xiàng yuē Shān shàng yǒu Zé Xián Jūn zǐ yǐ xū shòu rén

象曰:山上有泽,咸。君子以虚受人。

chū liù xián qí mǔ

初六:咸其拇。

liù èr xián qí féi xiōng jū jí

六二:咸其腓,凶,居吉。

jiǔ sān xián qí gǔ zhí qí suí wǎng lìn

九三:咸其股,执其随,往吝。

jiǔ sì zhēn jí huǐ wáng chōng chōng wǎng lái péng cóng ěr sī

九四:贞吉,悔亡。憧憧往来,朋从尔思。

jiǔ wǔ xián qí méi wú huǐ

九五:咸其脢,无悔。

shàng liù xián qí fǔ jiá shé

上六:咸其辅,颊,舌。

Xiàng yuē Xián qí mǔ zhì zài wài yě suī xiōng jū jí shùn bù hài yě

象曰:咸其拇,志在外也。虽凶,居吉,顺不害也。

xián qí gǔ yì bù chù yě zhì zài suí rén suǒ zhí xià yě zhēn jí

咸其股,亦不处也。志在随人,所执下也。贞吉

huǐ wáng wèi gǎn hài yě chōng chōng wǎng lái wèi guāng dà yě

悔亡,未感害也。憧憧往来,未光大也。

xián qí méi zhì mò yě xián qí fǔ jiá shé téng kǒu yuè yě

咸其脢,志末也。咸其辅,颊,舌,滕口说也。

Scenario 31
咸 (Xián) The Touch of Tolerance

Symbol

泽 Swamp

山 Mountain

Greatness grows from tolerance.

The symbol: This hexagram is composed of the lower trigram of the Mountain (山, 艮) and the upper trigram of the Swamp (泽, 兑). The Mountain holding up the Swamp (山上有泽) represents that one party characteristic of firmness is good at taking a receptive means for the other party characteristic of softness to feel touched (感动 gǎndòng).

Xián Jūn zǐ yǐ xū shòu rén

The theme: 咸：君子以虚受人。(咸：感)

For others to have heartfelt emotions, the leader takes sensible and affective approaches of lateral instead of top – down interactions (交感 jiāo gǎn). He is sincere, patient and tolerant. Although the leader is more perspective, only when he is receptive of others' perceptions can he become a great leader. Laozi expanded this concept and advocated an attitude of tolerance for leaders (有容乃大 yǒu róng nǎi dà), which is associated with the leader's mind—open as vast as a valley (虚怀若谷 xū huái ruò gǔ).

róu shàng ér gāng xià èr qì gǎn yìng yǐ xiāng yǔ

The rationale: 柔上而刚下，二气感应以相与。

tiān dì gǎn ér wàn wù huà shēng
天 地 感 而 万 物 化 生 。
guān qí suǒ gǎn ér tiān dì wànwù zhī qíng kě xiàn
观 其 所 感,而 天地 万物 之 情 可 见!

- The Firm takes a low profile to engage the Soft, thus creating a sentiment of reciprocal influence and harmonious attraction. Such relationships will sustain.
- The Sky (the Firm, 刚) and the Earth (the Soft, 柔) take this kind of interweaving and reciprocal relationships to produce transformational power—a productive and reproductive capacity.
- The workings of the Sky and the Earth, the largest pair of opposite elements, can be touching, so can people of divergent characters be. Laozi went even further to put forward "harmony between man and nature" (天人合一) as a Taoist philosophy.

Attributes: Patience, authenticity, and tolerance (PAT)

Principle 1: Take a low profile and a touching approach to create serenity.

Shèng rén gǎn rén xīn ér tiānxià hé píng
圣 人 感 人 心 而 天下 和 平。

- The Sage's deeds are so moving that people feel touched at the bottom of their hearts. Such a sentiment lasts, thus peace prevails.
- In a situation where the leader has a dominating firm character, and the majority of the subordinates are submissive, it will be sensible for the leader to take a low profile in order to move her or his staff. It is not a gesture but a genuine move from the leader. To pat a staff member on her/his shoulder or to give a hug is encouraging, as a gesture of recognition of good performance, but it may be perceived as superficial as it is artificial if the leader is condescending. To reach out one's hand has a greater effect on the other party than to stick out an antenna, but the transmitter is more exemplified by the deeds than em-

bodied by the body language. Making a round like a queen or a king (this does happen) from one department to another only distances the "subjects".

Principle 2: Mind the effects of touch.

Xián qí mǔ xián qí féi jū jí
咸 其 拇。咸 其 腓,居 吉。(腓: 腿肚)
xián qí gǔ zhí qí suí wǎng lìn
咸 其 股,执 其 随,往 吝。(股: 臀)
chōng chōng wǎng lái péng cóng ěr sī
憧 憧 往 来,朋 从 尔 思。
xián qí méi wú huǐ xián qí fǔ jiá shé
咸 其 脢,无 悔。咸 其 辅,颊,舌。(脢: 背; 辅: gums)

- The effects of touch are likened to the feelings of the other party on the various parts of the body—
  - felt on the toes: little effect (no more than "touch and go");
  - felt on the calves: a little effect;
  - felt on the buttocks: the toucher himself is a blind follower;
  - felt in the heart: this is what it means by touching;
  - felt in the back: a thrill, like electricity going through the spines.
- Watch out: Saying "keep in touch" but remaining out of reach sounds no better than courting others with lip service (花言巧语) that only makes a specious man (华而不实).

Dì sān shí èr guà Héng Léi Fēng Héng Zhèn shàng Xùn xià

第三十二卦 恒 雷风恒（震上巽下）

Héng hēng wú jiù lì zhēn lì yǒu yōu wǎng

恒：亨，无咎。利贞，利有攸往。

Tuàn yuē Héng jiǔ yě gāng shàng ér róu xià Léi Fēng xiāng yǔ

彖曰：恒，久也。刚上而柔下，雷风相与，

Xùn ér dòng gāng róu jiē yìng héng héng hēng wú jiù lì zhēn

巽而动，刚柔皆应，恒。恒亨，无咎，利贞，

jiǔ yú qí dào yě tiān dì zhī dào héng jiǔ ér bù yǐ yě

久于其道也。天地之道，恒久而不已也。

lì yǒu yōu wǎng zhōng zé yǒu shǐ yě rì yuè dé tiān ér néng jiǔ zhào

利有攸往，终则有始也。日月得天，而能久照；

sì shí biàn huà ér néng jiǔ chéng Shèng rén jiǔ yú qí dào tiān xià

四时变化，而能久成。圣人久于其道，天下

huà chéng guān qí suǒ héng ér tiān dì wàn wù zhī qíng kě xiàn yǐ

化成。观其所恒，而天地万物之情可见矣！

Xiàng yuē Léi Fēng Héng Jūn zǐ yǐ lì bù yì fāng

象曰：雷风，恒。君子以立不易方。

chū liù jùn héng zhēn xiōng wú yōu lì jiǔ èr huǐ wáng

初六：浚恒，贞凶，无攸利。九二：悔亡。

jiǔ sān bù héng qí dé huò chéng zhī xiū zhēn lìn

九三：不恒其德，或承之羞，贞吝。

jiǔ sì tián wú qín liù wǔ héng qí dé zhēn fù rén jí fū zǐ xiōng

九四：田无禽。六五：恒其德，贞。妇人吉，夫子凶。

shàng liù zhèn héng xiōng

上六：振恒，凶。

Xiàng yuē jùn héng zhī xiōng shǐ qiú shēn yě jiǔ èr huǐ wáng

象曰：浚恒之凶，始求深也。九二悔亡，

néng jiǔ zhōng yě bù héng qí dé wú suǒ róng yě jiǔ fēi qí wèi

能久中也。不恒其德，无所容也。久非其位，

ān dé qín yě fù rén zhēn jí cóng yī ér zhōng yě

安得禽也。妇人贞吉，从一而终也。

fū zǐ zhì yì cóng fù xiōng yě zhèn héng zài shàng dà wú gōng yě

夫子制义，从妇凶也。振恒在上，大无功也。

Scenario 32
恒 (Héng) The Unchanging in Changes

Symbol

雷 Thunder

风 Wind

To ensure the status of a non – deviating mind is the way to maintain a sustaining state.

The symbol: This hexagram is composed of the lower trigram of the Wind (风, 巽) and the upper trigram of the Thunder (雷, 震). The Thunder above the Wind (雷风相与) represents sustainability (恒) reached by harmonious interactions between the directive Thunder (雷动) and the docile Wind (风顺). In the hexagram, all the three pairs of *Yao* match neatly (刚柔皆应), to have a tidy whole.

The theme: Sustaining (恒 héng) means the state of equilibrium, which ascertains two conditions—1) the Firm is in control while the Soft is under control (刚上而柔下); and 2) the Firm and the Soft move in harmony. Sustainability means ever lasting (久 jiǔ), which entails a non – deviating mind and unchanging principles to stick to while adjusting to the changing environment. This thematic topic reveals an essence of change.

An essence of change

Tiān dì zhī dào héng jiǔ ér bù yǐ jiǔ yú qí dào hēng
天 地 之 道，恒 久 而 不 已。久 于 其 道，亨。
zhōng zé yǒu shǐ rì yuè dé tiān ér néng jiǔ zhào
终 则 有 始。日 月 得 天，而 能 久 照。

sì shí biàn huà ér néng jiǔ chéng
四时变化,而能久成。

- The natural law is characteristic of ever changing without changing its principles, like seasonal changes that stick to the frame of regular patterns (规律); and of ever lasting without losing its harmonious balance. These fundamental concepts of sustainability articulate the features in the essence of change.
- Those who strive along are able to thrive and last long (亨).
  Examples are established enterprises and schools that have a long history with a strong tradition.
- The Way (道, *Tao*), the sustaining (恒) and the constant (常) are the core concepts in *I Ching* that Laozi picked, depicted, and embedded in his *Tao Te Ching* (《道德经》) as the essence of the Taoist philosophy, just like Benevolence (仁, *Ren*) that Confucius drew from *I Ching* and developed into his fundamental Confucian philosophy. Both of the Chinese philosophies stem from the same origin in *I Ching*, hence "Humanity" (仁道) embraces *Ren* (仁) and *Tao* (道).

Application:

- Identify the unchangeable elements in the organization, for example, the corporate values, "competitiveness", "fairness", and so on that must remain unchanged in the process of business expansion.
- Build stamina both by working and exercise. As sustainability lies in the momentum of organizational development, a strong leader sets a shining example for the managing team to learn from.

Virtue: A man of principle insists on the doctrine of the mean.

Héng Jūn zǐ yǐ lì bù yì fāng
恒:君子以立不易方。

- A noble man is a person who is adaptable to changing situations and able to insist upon his principles (坚持原则), hence he is a moral model (立) for others. He carries out his duties with strictest enforcement (雷厉风行). The principles are what he identifies as the virtual

normal. The beginning may foretell the end (终始相因). Once the base is shaken, or there is no point to continue, to maintain will worsen the situation. Sustaining (持续) is meant to gain from opportunities appearing along the way; while maintaining (维持) is no less than increasing opportunity cost.

Dì sān shí sān guà Dùn Tiān Shān Dùn Qián shàng Gèn xià

第三十三卦 遯 天山遯(乾上艮下)

Dùn hēng xiǎo lì zhēn

遯:亨,小利贞。

Tuàn yuē Dùn hēng dùn ér hēng yě

彖曰:遯,亨,遯而亨也。

gāng dàng wèi ér yìng yǔ shí xíng yě

刚当位而应,与时行也。

xiǎo lì zhēn jìn ér zhǎng yě dùn zhī shí yì dà yǐ zāi

小利贞,浸而长也。遯之时义大矣哉!

Xiàng yuē Tiān xià yǒu Shān Dùn Jūn zǐ yǐ yuǎn xiǎo rén bù wù ér yán

象曰:天下有山,遯。君子以远小人,不恶而严。

chū liù dùn wěi lì wù yòng yǒu yōu wǎng

初六:遯尾,厉,勿用有攸往。

liù èr zhí zhī yòng huáng niú zhī gé mò zhī shèng tuō

六二:执之用黄牛之革,莫之胜说。

jiǔ sān xì dùn yǒu jí lì xù chén qiè jí

九三:系遯,有疾厉,畜臣妾吉。

jiǔ sì hào dùn Jūn zǐ jí xiǎo rén fǒu

九四:好遯,君子吉,小人否。

jiǔ wǔ jiā dùn zhēn jí

九五:嘉遯,贞吉。

shàng jiǔ féi dùn wú bù lì

上九:肥遯,无不利。

Xiàng yuē Dùn wěi zhī lì bù wǎng hé zāi yě

象曰:遯尾之厉,不往何灾也。

zhí yòng huáng niú gù zhì yě

执用黄牛,固志也。

xì dùn zhī lì yǒu jí bèi yě xù chén qiè jí bù kě dà shì yě

系遯之厉,有疾惫也。畜臣妾吉,不可大事也。

Jūn zǐ hào dùn xiǎo rén fǒu yě jiā dùn zhēn jí yǐ zhèng zhì yě

君子好遯,小人否也。嘉遯贞吉,以正志也。

féi dùn wú bù lì wú suǒ yí yě

肥遯,无不利,无所疑也。

It is ideal if a person is not implicative of the group of people he does not belong to; is able to take actions without hesitation; and more importantly, is able to remain cool, calm and collected (从容不迫).

Application:

Principle 1 is about a wise man's perception and attitude while Principle 2 is about methods in more detail. Leaving the Court to live in seclusion was a recurrent phenomenon at that time. Organizational situations at present time are much more complicated. Of course it would be out of the question if this attitude or practice were to recommend. People are social, and many are not political. Situational reading is perceptional and subjective. Apply your perceptivity and to use your good judgment.

Dì sān shí sì guà Dà Zhuàng

第三十四卦 大壮

Léi Tiān Dà Zhuàng Zhèn shàng Qián xià

雷天大壮（震上乾下）

Dà Zhuàng lì zhēn

大壮：利贞。

Tuàn yuē Dà zhuàng dà zhě zhuàng yě gāng yǐ dòng gù zhuàng Dà Zhuàng

彖曰：大壮，大者壮也。刚以动，故壮。大壮

lì zhēn dà zhě zhèng zhèng dà ér tiān dì zhī qíng kě xiàn yǐ

利贞，大者正。正大而天地之情可见矣！

Xiàng yuē Léi zài Tiān shàng Dà Zhuàng Jūn zǐ yǐ fēi lǐ fú lǚ

象曰：雷在天上，大壮。君子以非礼弗履。

chū jiǔ zhuàng yú zhǐ zhēng xiōng yǒu fú

初九：壮于趾，征凶，有孚。

jiǔ èr zhēn jí jiǔ sān xiǎo rén yòng zhuàng jūn zǐ yòng wǎng

九二：贞吉。九三：小人用壮，君子用罔，

zhēn lì dī yáng chù fān léi qí jiǎo

贞厉。羝羊触藩，羸其角。

jiǔ sì zhēn jí huǐ wáng fān jué bù léi zhuàng yú dà yú zhī fú

九四：贞吉，悔亡，藩决不羸，壮于大舆之輹。

liù wǔ sàng yáng yú yì wú huǐ shàng liù dī yáng chù fān

六五：丧羊于易，无悔。上六：羝羊触藩，

bù néng tuì bù néng suì wú yōu lì jiān zé jí

不能退，不能遂，无攸利。艰则吉。

Xiàng yuē Zhuàng yú zhǐ qí fú qióng yě jiǔ èr zhēn jí yǐ zhōng yě

象曰：壮于趾，其孚穷也。九二贞吉，以中也。

xiǎo rén yòng zhuàng jūn zǐ wǎng yě fān jué bù léi shàng wǎng yě

小人用壮，君子罔也。藩决不羸，尚往也。

sàng yáng yú yì wèi bù dàng yě bù néng tuì bù néng suì

丧羊于易，位不当也。不能退，不能遂，

bù xiáng yě jiān zé jí jiù bù cháng yě

不详也。艰则吉，咎不长也。

zhēn jí huǐ wáng fān jué bù léi zhuàng yú dà yú zhī fú
贞 吉,悔 亡,藩 决 不 羸, 壮 于 大 舆 之 輹。(輹 = 辐)

- The fence is not solid enough, so the ram breaks and escapes the enclosure. On its way out, the ram is so rash and thrusting that it breaks the spokes of the owner's carriage.

sàng yáng yú yì wú huǐ
丧 羊 于 易,无 悔。(易: 田)

❖ The ram disappears in the fields. The owner does not feel regretful over the loss of his ram. His attitude towards this incident is that since the ram holds a mighty force and is haughty towards others, better let it go.

This sub - scenario illustrates the key point of the Scenario, which is represented by the fifth line (a broken line as the key *Yao* 主爻) in the hexagram. The owner's attitude reveals a leadership philosophy—of one who tends to assume an arrogant air and to lord it over others by lifting up his horn (盛气凌人), let him make his way out, and the break can be fixed very quickly.

Based on this point and the above point of "exerting influence covertly", Laozi developed his leadership philosophy of *Non - interference* (无为).

An essence of change

dǐ yáng chù fān bù néng tuì bù néng suì
羝 羊 触 藩,不 能 退,不 能 遂,(遂: 进)
wú yōu lì jiān zé jí
无 攸 利。艰 则 吉。

- That the ram gets stuck in the fence and then gets lost in the fields illustrates that high and mighty as the ram is, sooner or later it will be on the horns of a dilemma (进退维谷). The lesson from the horned ram is that one must scan the environment, scrutinize the situational characters, and draw in his horns before he gets stuck.

Inspiration:

- Costs are high when one goes against the trends.
- When restraints are standing there, like the fence, try not to make a breakthrough. The lesson from the ram shows that he does not know his limitations. In this situation, one loses less by waiting for the timing or opportunities to come.

soft inwardly, the sun rises and advances, illuminating the earth and receiving positive response from it. That day dawns stands for hope which people attach to the sun.

Jūn zǐ yǐ zì zhāo míng dé
君子以自昭明德。

- The noble man illuminates people by continuous striving for cultivation of his vital energy (自昭, 修炼). "Personal mastery" in Senge's (2006) book, *The Fifth Discipline*, is related to this concept. Possessing this quality, he influences people around him with a frank and forthright approach (光明磊落, cf. the virtue of *Mingde* in Scenario 30 *Li* 离).

Principles: Be self-possessed while in advance of others.

jìn rú cuī rú zhēn jí yù wú jiù
晋如,摧如,贞吉。裕无咎。(摧: 退; 裕: 待)

- A self-possessed person takes the reality as it is. He has no misgivings when moving forward. He regards a temporary retreat as a period of time to wait for the good timing to move forward again.

Jìn rú chóu rú zhēn jí shòu zī jiè fú yú qí wáng mǔ
晋如,愁如,贞吉。受兹介福,于其王母。

- When a person comes across things that worry him, he thinks of and cherishes the blessings from the mother of the Lord.
  A simple and powerful catalyst is *hope* that heartens people who cherish it along their life journey. In his book, *The Mother*, Gorky says, "what is life? Life is hope".

zhòng yǔn huǐ wáng
众允,悔亡。(允: 信)

- When a person belongs to a group of people who trust him and have a common goal (志同道合), he will meet with less regrettable things.

Jìn rú shí shǔ zhēn lì
晋如鼫鼠,贞厉。(鼫:硕)

- A gigantic mouse plays in the house, when it finds the place his territory. A greedy person, once promoted to a high position, will produce plenty of testimony to his being a misfit. It is even more dangerous if he puffs up with pride.

huǐ wáng shī dé wù xù wǎng jí wú bù lì
悔亡,失得勿恤,往吉,无不利。

- A forthright person who does not haggle over minor gains or losses will become a leader. He leads by empowering people, who in turn support (拥戴) him. Such a leader is mind free from worries and has few regrettable things.
- He is high there, aiming high, and thought of highly by his followers. This is the key point of the Scenario represented by the fifth line (the broken line in the trigram of the Fire, the key *Yao*).

  In the modern sense, empowerment is seen "as an investment" in the empowered (Yeap, Khine, Lim & Low, 2005), who are the beneficiaries, and who are logically supportive to the empowering leader.

jìn qí jiǎo lì
Watch out: 晋其角,厉。

A probability exists that in his advancement, one might end up at a dead end, which is likened to getting into the tip of a horn (牛角尖).

ted it as a mirror, a portrayal of his life then and there.

After he was released, he shared the calamities with his sons, Zhou Wu Wang (周武王) and Zhou Gong (周公), who later on worked on the texts to match the scenarios respectively. Zhou Wen Wang's heir, Zhou Wu Wang, carried out the mission and toppled down Shang Zhou Wang (商纣王 see the Preface).

The story of *Mingyi*

Míng yí yú fēi chuí qí yì
明 夷 于 飞, 垂 其 翼。
Jūn zǐ yú xíng sān rì bù shí yǒu yōu wǎng zhǔ rén yǒu yán
君 子 于 行,三 日 不 食,有 攸 往 ,主 人 有 言。
Míng yí yú nán shòu dé qí dà shǒu bù kě jí zhēn
明 夷 于 南 狩,得 其 大 首,不 可 疾, 贞。
rù yú zuǒ fù huò míng yí zhī xīn chū yú mén tíng
入 于 左 腹,获 明 夷 之 心,出 于 门 庭。
Jī zǐ zhī míng yí lì zhēn
箕子 之 明 夷,利 贞。
bù míng huì chū dēng yú Tiān hòu rù yú Dì
不 明 晦,初 登 于 天,后 入 于 地。

Mingyi (鸣鹅 míngyí, a bird whose name sounds the same as *Mingyi* 明夷, and who embodies the concealed sun, here Zhou Wen Wang) flies across the sky with his wings injured and stretched down. He is the majestic man who has been starving for days. Diligent as he is, his master still reprimands him.

Mingyi flies hunting in the south, and finds the smoking gun. But he is not in a hurry to take vengeance. He continues to fly to the hinderland and finds out the intention of the injurer (implying Shang Zhou Wang). He flies away to a place he belongs to. *Mingyi* learns from *Jizi*, to consolidate his determination. In these gloomy days, the sun (referring to the cruel ruler Shang Zhou Wang) that used to be in midsky (如日中天), self-conceited but behind the times (不识时务), is doomed to plummet.

Principle 1: Conceal against conceit.

yǐ méng dà nàn Wén Wáng yǐ zhī lì jiān zhēn huì qí míng
以 蒙 大 难，文 王 以 之。利 艰 贞，晦 其 明。

- Speaking of an honorable person suffering calamities, the case of Zhou Wen Wang (周文王) is an example. The then ruler of the Shang Dynasty (商朝), Zhou Wang (纣王) is frightened by Zhou Wen Wang (周文王) whom he perceives as a potential challenger imposing the threat to his reign. Thus he would do anything to conceal this rising sun.
- In confinement, Zhou Wen Wang (周文王) is smart enough to have a brilliant idea of hiding his capabilities while growing his capacities unknowingly (韬光养晦 tāo guāng yǎng huì) through working on the eight diagrams. He takes those gloomy days to temper his willpower while waiting for his time.

nèi nán ér néng zhèng qí zhì Jī zǐ yǐ zhī
内 难 而 能 正 其 志，箕 子 以 之。

- Of a person who manages to deal with a tricky situation while strengthening his aspiration, Jizi (箕子), an intelligent person from *Yin* (殷, a state in the Shang Dynasty) is a shining example. Under an envious, vicious, suspicious and high - handed superior, he pretended to be insane and even stark crazy, instead of showing off his abilities. This was a strategy for Jizi (箕子) to protect himself from further insult and injury.

Principle 2: Be serene and observing. Don't put up appearances.

Jūn zǐ yǐ lì zhòng yòng huì ér míng
君 子 以 莅 众，用 晦 而 明。(晦：藏)

Dì sān shí qī guà Jiā Rén Fēng Huǒ Jiā rén Xùn shàng Lí xià

第三十七卦 家人 风火家人(巽上离下)

Jiā Rén lì nǚ zhēn
家人:利女贞。

Tuàn yuē Jiā rén nǚ zhèng wèi hū nèi nán zhèng wèi hū wài
彖曰:家人,女正位乎内,男正位乎外。

nán nǚ zhèng tiān dì. zhī dà yì yě
男女正,天地之大义也。

Jiā rén yǒu yán jūn yān fù mǔ zhī wèi yě fù fù zǐ zǐ
家人有严君焉,父母之谓也。父父,子子,

xiōng xiōng dì dì fū fū fù fù ér jiā dào zhèng
兄兄,弟弟,夫夫,妇妇,而家道正。

zhèng jiā ér tiān xià dìng yǐ
正家而天下定矣。

Xiàng yuē Fēng zì Huǒ chū Jiā Rén Jūn zǐ yǐ yán yǒu wù ér xíng yǒu héng
象曰:风自火出,家人。君子以言有物,而行有恒。

chū jiǔ xián yǒu jiā huǐ wáng
初九:闲有家,悔亡。

liù èr wú yōu suì zài zhōng kuì zhēn jí
六二:无攸遂,在中馈,贞吉。

jiǔ sān jiā rén hè hè huǐ lì jí fù zǐ xī xī zhōng lìn
九三:家人嗃嗃,悔厉,吉;妇子嘻嘻,终吝。

liù sì fù jiā dà jí jiǔ wǔ wáng jiǎ yǒu jiā wù xù jí
六四:富家,大吉。九五:王假有家,勿恤,吉。

shàng jiǔ yǒu fú wēi rú zhōng jí
上九:有孚威如,终吉。

Xiàng yuē Xián yǒu jiā zhì wèi biàn yě liù èr zhī jí shùn yǐ xùn yě
象曰:闲有家,志未变也。六二之吉,顺以巽也。

jiā rén hè hè wèi shī yě fù zǐ xī xī shī jiā jié yě
家人嗃嗃,未失也;妇子嘻嘻,失家节也。

fù jiā dà jí shùn zài wèi yě wáng jiǎ yǒu jiā jiāo xiāng ài yě
富家,大吉,顺在位也。王假有家,交相爱也。

wēi rú zhī jí fǎn shēn zhī wèi yě
威如之吉,反身之谓也。

Scenario 37
家人 (Jiā Rén) All from and for the Family

Symbol

风 Wind

火 Fire

Home provides psychological balance, which in turn produces social stability.

The symbol: This hexagram is composed of the lower trigram of the Fire (火, 离) and the upper trigram of the Wind (风, 巽). Wind is brought about from a burning object (风自火出 fēng zì huǒ chū), which is a primeval perception and is used as a symbol of "off springs" from and for the family and for the society (家人 jiā rén).

jiā dào yán zhèng tiān xià ān dìng
The theme: 家道严正，天下安定。

Home is the indicator for the status of the state. People are social, and home is the place they start from and return to. The concept that what happens at home (inside) affects what takes place in the society (outside) provides the fundamentals for the Confucian philosophy of the regularities of the family, stability of the state, and prevailing peace (齐家, 治国, 平天下). Family for social progress is likened to fire for human life.

Dì sān shí bā guà Kuí Huǒ Zé Kuí Lí shàng Duì xià

第三十八卦 睽 火泽睽(离上兑下)

Kuí xiǎo shì jí
睽:小事吉。

Tuàn yuē Kuí huǒ dòng ér shàng zé dòng ér xià
彖曰:睽,火动而上,泽动而下。

èr nǚ tóng jū qí zhì bù tóng xíng yuè ér lì hū míng
二女同居,其志不同行。说而丽乎明,

róu jìn ér shàng xíng dé zhōng ér yìng hū gāng shì yǐ xiǎo shì jí
柔进而上行,得中而应乎刚,是以小事吉。

Tiān dì Kuí ér qí shì tóng yě nán nǚ kuí ér qí zhì tōng yě
天地睽,而其事同也,男女睽,而其志通也。

wàn wù kuí ér qí shì lèi yě Kuí zhī shí yòng dà yǐ zāi
万物睽,而其事类也。睽之时用大矣哉!

Xiàng yuē Shàng Huǒ xià Zé Kuí Jūn zǐ yǐ tóng ér yì
象曰:上火下泽,睽。君子以同而异。

chū jiǔ huǐ wáng sàng mǎ wù zhú zì fù xiàn è rén wú jiù
初九:悔亡,丧马勿逐,自复。见恶人,无咎。

jiǔ èr yù zhǔ yú xiàng wú jiù
九二:遇主于巷,无咎。

liù sān xiàn yú yè qí niú chè qí rén tiān qiè yì wú chū yǒu zhōng
六三:见舆曳,其牛掣,其人天且劓,无初有终。

jiǔ sì kuí gū yù yuán fū jiāo fú lì wú jiù
九四:睽孤,遇元夫,交孚,厉,无咎。

liù wǔ huǐ wáng jué zōng shì fū wǎng hé jiù
六五:悔亡,厥宗噬肤,往何咎?

shàng jiǔ kuí gū xiàn shǐ fù tú zài guǐ yī chē xiān zhāng zhī hú
上九:睽孤,见豕负涂,载鬼一车。先张之弧,

hòu tuō zhī hú fěi kòu hūn gòu wǎng yù yǔ zé jí
后说之弧,匪寇,婚媾。往遇雨则吉。

Xiàng yuē Xiàn è rén yǐ bì jiù yě yù zhǔ yú xiàng wèi shī dào yě
象 曰:见 恶 人,以 辟 咎 也。遇 主 于 巷 ,未 失 道 也。

xiàn yú yè wèi bù dàng yě wú chū yǒu zhōng yù gāng yě
见 舆 曳,位 不 当 也。无 初 有 终 ,遇 刚 也。

xiàng yuē Jiāo fú wú jiù zhì xíng yě jué zōng shì fū
象 曰:交 孚 无 咎,志 行 也。厥 宗 噬 肤,

wǎng yǒu qìng yě yù yǔ zhī jí qún yí wáng yě
往 有 庆 也。遇 雨 之 吉,群 疑 亡 也。

such occasion is an international conference.

xiàn yú yè qí niú chè
见 舆 曳,其 牛 掣。
kuí gū yù yuán fū jiāo fú lì wú jiù
睽 孤,遇 元 夫,交 孚,厉,无 咎。
kuí gū xiàn shǐ fù tú zài guǐ yī chē
睽 孤,见 豕 负 涂,载 鬼 一 车。
fěi kòu hūn gòu wǎng yù yǔ zé jí
匪 寇,婚 媾。往 遇 雨 则 吉。

- He passes by a carriage that is pulled backward and meantime the ox is dragging it forward. While feeling lonely, he meets a kind person. Both being sincere and trustworthy, they get along well and help each other to overcome difficulties that may appear too enormous for either party alone.
- When he wanders about, he sees a pig covered with mud, and hesitates to catch it; then he catches sight of a cart full of ghost - like creatures who are actually people on their way to a wedding gathering. Then he runs into a rainfall that washes off all his misgivings.
- He does not harbor suspicions any more.

The moral of this fable is that when a person is himself and confident in his territory, but observes seemingly strange things in new places, and becomes contradictious and suspicious, he needs brainwashing.

Dì sān shí jiǔ guà Jiǎn Shuǐ Shān Jiǎn Kǎn shàng Gèn xià

第三十九卦 蹇 水山蹇(坎上艮下)

Jiǎn lì xī nán bù lì dōng běi lì xiàn dà rén zhēn jí

蹇:利西南,不利东北。利见大人,贞吉。

Tuàn yuē Jiǎn nán yě xiǎn zài qián yě xiàn xiǎn ér néng zhǐ zhī yǐ zāi

彖曰:蹇,难也,险在前也。见险而能止,知矣哉!

Jiǎn lì xī nán wǎng dé zhōng yě bù lì dōng běi qí dào qióng yě

蹇,利西南,往得中也。不利东北,其道穷也。

lì xiàn dà rén wǎng yǒu gōng dàng wèi zhēn jí yǐ zhèng bāng yě

利见大人,往有功。当位贞吉,以正邦也。

Jiǎn zhī shí yòng dà yǐ zāi

蹇之时用大矣哉!

Xiàng yuē Shān shàng yǒu Shuǐ Jiǎn Jūn zǐ yǐ fǎn shēn xiū dé

象曰:山上有水,蹇。君子以反身修德。

chū liù wǎng jiǎn lái yù

初六:往蹇,来誉。

liù èr wáng chén jiǎn jiǎn fěi gōng zhī gù

六二:王臣蹇蹇,匪躬之故。

jiǔ sān wǎng jiǎn lái fǎn liù sì wǎng jiǎn lái lián

九三:往蹇,来反。六四:往蹇,来连。

jiǔ wǔ dà jiǎn péng lái

九五:大蹇,朋来。

shàng liù wǎng jiǎn lái shuò jí lì xiàn dà rén

上六:往蹇来硕,吉。利见大人。

Xiàng yuē wǎng jiǎn lái yù yí dài yě

象曰:往蹇,来誉,宜待也。

wáng chén jiǎn jiǎn zhōng wú yóu yě

王臣蹇蹇,终无尤也。

wǎng jiǎn lái fǎn nèi xǐ zhī yě wǎng jiǎn lái lián dàng wèi shí yě

往蹇,来反,内喜之也。往蹇,来连,当位实也。

dà jiǎn péng lái yǐ zhōng jié yě wǎng jiǎn lái shuò zhì zài nèi yě

大蹇朋来,以中节也。往蹇,来硕,志在内也。

lì xiàn dà rén yǐ cóng guì yě

利见大人,以从贵也。

Scenario 39
蹇 (jiǎn) The Trials of a Long Journey

Symbol

水 Water

山 Mountain

Taking calculated risks is prudence.

Ceasing before a conspicuous danger is wisdom.

The symbol: This hexagram is composed of the lower trigram of the Mountain (山, 艮) and the upper trigram of the Water (水, 坎). The Water above the Mountain (山上有水) represents obstacles (*Jian* 蹇 Jiǎn: 难). As the symbol of the Mountain is *Gen* (艮, to stop), such a scenario shows that the flow of the Water is obstructed by the Mountain, symbolizing things that are not proceeding smoothly.

xiǎn zài qián xiàn xiǎn ér néng zhǐ zhī

The theme: 险 在 前。见 险 而 能 止,知!(知 = 智)

Flowing down and out of the Mountain, the Water certainly comes across countless hurdles and obstructions. This Scenario tells people about the dangers (险) and obstructions (阻), and about their judgment on moving forward or backward (进退) along their journey. To cease before a conspicuous danger is wisdom. People are reminded to be prudent while taking risks; and they are even advised to stop planning what they intend to do when they foresee or anticipate dangers ahead that are greater than the consequences they can afford to suffer if they otherwise proceed.

Virtue: a noble man of introspection and self – containment

Jūn zǐ yǐ fǎn shēn xiū dé
君子以反身修德。
wǎng yǒu gōng dàng wèi zhēn jí yǐ zhèng bāng
往有功。当位贞吉,以正邦。

- The Lord undertakes self – culture through introspection. He sticks to self – containment for the decency of assuming the paramount position, even though he has produced meritorious performance (建立功业), for the sake of building a social tendency of morality and decency.

Value: Self – restraint
Principles: Be introspective and take a reflective approach.

wǎng jiǎn lái yù
往蹇,来誉。

- Foreseeing dangers ahead, the wise leader ceases temporarily. He has self – awareness (自知量力) and refrains from taking hasty actions, knowing that it is time to wait (宜待) and that his honor will not be affected because he stops. Self – restraint later becomes a Confucian value.

  Application: At a bottle – neck, it is a sensible move for an enterprising leader to stop pushing forward. The leader takes an introspective and reflective approach, to straighten out the production processes (整治内部) rather than responding to external changes in a hurry. It is easy for an organizational leader to do so, but the difficult part is to stop, i. e., the inertia to overcome, so as to endure (忍耐) a period of internal rearrangement before a new pick up.

wáng chén jiǎn jiǎn fěi gōng zhī gù
王臣蹇蹇,匪躬之故。(the 1st蹇: 涉险; the 2nd蹇: 济险)

- The ministers are straight – outs of the Lord whom they assist in going through the hardships. They do so not for their self – interests.

In a hard time, people hold a belief that there is no hurdle to impede their progress if they hang together (上下一致) to get ready to fight.

wǎng jiǎn lái lián
往 蹇,来 连。

◆ The Lord finds allies to strengthen his power, knowing that he alone is unable to put forth his energy to break through.

dà jiǎn péng lái
大 蹇,朋 来。

◆ Because the Lord is principled, in the middle of immense impediments, friends come to help him out (破局).

wǎng jiǎn lái shuò xiàng nèi qiú xián yǐ cóng guì
往 蹇,来 硕。向 内 求 贤,以 从 贵。

◆ The Lord reaches his destinations with great returns (所得丰硕 suǒ dé féng shuò), which he owes to his people, and to his relying on the men of worth. Hence he returns with honors and gives credit to them for the incredible work.

An essence of change

After flowing through all the obstacles in the mountains, the stream is stretching itself on the plain (一马平川).

Inspirations:

- Keep optimistic spirits while treading through "all the trials of a long journey" (jiān nán xiǎn zǔ wàn shuǐ qiān shān 艰 难 险 阻, 万 水 千 山).
- Enjoy the process of overcoming a myriad of difficulties and hardships.

Dì sì shí guà Jiě Léi Shuǐ Jiě Zhèn shàng Kǎn xià

第四十卦 解 雷水解(震 上 坎下)

Jiě lì xī nán wú suǒ wǎng qí lái fù jí yǒu yōu wǎng sù jí

解:利西南。无所往,其来复,吉。有攸往,夙吉。

Tuàn yuē Jiě xiǎn yǐ dòng dòng ér miǎn hū xiǎn jiě

彖曰:解,险以动,动而免乎险,解。

Jiě lì xī nán wǎng dé zhòng yě qí lái fù jí nǎi dé zhōng yě

解利西南,往得众也。其来复吉,乃得中也。

yǒu yōu wǎng sù jí wǎng yǒu gōng yě tiān dì jiě ér léi yǔ zuò

有攸往,夙吉,往有功也。天地解而雷雨作,

léi yǔ zuò ér bǎi guǒ cǎo mù jiē jiǎ chè jiě zhī shí dà yǐ zāi

雷雨作而百果草木皆甲坼,解之时大矣哉!

Xiàng yuē Léi yǔ zuò Jiě Jūn zǐ yǐ shè guò yòu zuì

象曰:雷雨作,解。君子以赦过宥罪。

chū liù wú jiù jiǔ èr tián huò sān hú dé huáng shǐ zhēn jí

初六:无咎。九二:田获三狐,得黄矢,贞吉。

liù sān fù qiě chéng zhì kòu zhì zhēn lìn

六三:负且乘,致寇至,贞吝。

jiǔ sì jiě ér mǔ péng zhì sī fú

九四:解而拇,朋至斯孚。

liù wǔ jūn zǐ wéi yǒu jiě jí yǒu fú yú xiǎo rén shàng liù

六五:君子维有解,吉。有孚于小人。上六:

gōng yòng shè sǔn yú gāo yōng zhī shàng huò zhī wú bù lì

公用射隼于高墉之上,获之,无不利。

Xiàng yuē Gāng róu zhī jì yì wú jiù jiǔ èr zhēn jí dé zhōng dào yě

象曰:刚柔之际,义无咎。九二贞吉,得中道也。

fù qiě chéng yì kě chǒu yě zì wǒ zhì róng yòu shéi jiù yě

负且乘,亦可丑也。自我致戎,又谁咎也。

jiě ér mǔ wèi dàng wèi yě Jūn zǐ yǒu jiě xiǎo rén tuì yě

解而拇,未当位也。君子有解,小人退也。

gōng yòng shè sǔn yǐ jiě bèi yě

公用射隼,以解悖也。

Scenario 40
解 (Jiě) The Thunder Flying out of the Water

Symbol

雷 Thunder
水 Water
When in danger, make a move without delay.

The symbol: This hexagram is composed of the lower trigram of the Water (水, 坎) and the upper trigram of the Thunder (雷, 震). There are two interpretations of such combination of the Thunder and the Water:

tiān dì jiě ér léi yǔ zuò léi yǔ zuò
1) 天 地 解 而 雷 雨 作,雷 雨 作
ér bǎi guǒ cǎo mù jiē jiǎ chè
而 百 果 草 木 皆 甲 坼 (甲: 裂壳),

the symbol of the Thunder is *Zhen* (震), and the Water represents rain, hence the interactions between the two (雷雨作) symbolizes their workings (解) on all the plants and crops on the Earth for them to awake and to grow; and

2) the Thunder represents *Dong* (动), and the symbol of the Water is *Kan* (坎, rough and rugged, danger), hence the Thunder flying out of the Water (雷飞出水) stands for extricating from a predicament (解脱险阻 jiě tuō xiǎn zǔ).

The theme: Realizing that the situation is dangerous, one must make a move to extricate from it without delay (险以动 xiǎn yǐ dòng). Immediate actions take one out of the danger (动而免乎险). The

theme stems from the graphic hexagram of the Water (*Xian* 险 danger) and the Thunder (动 move) which is a pun—"move above danger" and "move out of the danger". This is one of numerous examples of the beauty of the Chinese language.

Virtue: a noble man who is forgiving of others' various perceptions

zì rán yǔ lù huì zé cǎo mù yǐ méng yá
自然雨露,惠泽草木以萌芽。
jūn zǐ yǐ shè guò yòu zuì wǎng dé zhòng
君子以赦过宥罪。往得众。(宥:恕)

- In the natural environment, thunders awaken the seeds; rains and dews moisten their shells to sprout.
- The leader of noble characters is tolerant of others' various perceptions, forgiving of their minor misconduct, and pardons people for their wrongdoing. Such actions are supposed to have effects on the other party: they are touched – the minds awakened and the hearts moved; the hard shells are cracked; and new, good ideas are expected to "sprout" and grow.

Principle: the three steps of getting out of an unfavorable situation

xiǎn yǐ dòng dòng ér miǎn hū xiǎn
险以动,动而免乎险。

❖ In danger, the way to get out of it is to make a quick move. It sounds literal and simple but it implies reading the situation correctly and taking action decisively, which entails the ability to ascertain the situational characters, identify and dissolve the unfavorable factors, and to extricate from the situation. Being active is the key, otherwise holdup will make a more passive situation. Hence the title of this Scenario, *Jie* (解), is evocative as it contains three steps of getting out of the unfavorable situation: dissolving, relieving and leaving (分

解，缓解，解脱).

The Lord going hunting

tián huò sān hú dé huáng shǐ zhēn jí
田 获 三 狐，得 黄 矢，贞 吉。

○ The Lord preys upon three foxes, and gets a bronze arrow.
Implication: He gets rid of toadies (the foxes) with a pleasant surprise (the valuable arrow, implying the "friends" in the third point below). His action is not too punitive but preemptive to avoid being bullied later on.

fù qiě chéng zhì kòu zhì zhēn lìn
负 且 乘，致 寇 至，贞 吝。

○ The Lord warns others: carrying your belongings on your shoulders while sitting on a cart will attract robbers.
Implication: Do not put yourself carelessly in a vulnerable situation.

jiě ér mǔ péng zhì sī fú
解 而 拇，朋 至 斯 孚。(斯：乃)

○ The Lord has detached himself from the toadies around, thus winning trust of friends coming from afar.

jūn zǐ wéi yǒu jiě jí yǒu fú yú xiǎo rén
君 子 维 有 解，吉；有 孚 于 小 人。

○ The Lord is aware that the only way to dissolve the unfavorable factors is letting the toadies know that they are not "birds of a feather" to "flock together". Understanding the Lord, they leave the delicate situation.

Dì sì shí yī guà Sǔn Shān Zé Sǔn Gèn shàng Duì xià

第四十一卦 损 山泽损(艮上兑下)

Sǔn yǒu fú yuán jí wú jiù kě zhēn lì yǒu yōu wǎng
损:有孚,元吉,无咎,可贞,利有攸往。

hé zhī yòng èr guǐ kě yòng xiǎng
曷之用?二簋可用享。

Tuàn yuē Sǔn sǔn xià yì shàng qí dào shàng xíng
彖曰:损,损下益上,其道上行。

sǔn ér yǒu fú yuán jí wú jiù kě zhēn lì yǒu yōu wǎng
损而有孚,元吉,无咎,可贞,利有攸往。

hé zhī yòng èr guǐ kě yòng xiǎng èr guǐ yīng yǒu shí
曷之用?二簋可用享。二簋应有时。

sǔn gāng yì róu yǒu shí sǔn yì yíng xū yǔ shí xié xíng
损刚益柔有时,损益盈虚,与时偕行。

Xiàng yuē Shān xià yǒu Zé Sǔn Jūn zǐ yǐ chéng fèn zhì yù
象曰:山下有泽,损。君子以惩忿窒欲。

chū jiǔ yǐ shì chuán wǎng wú jiù zhuó sǔn zhī
初九:已事遄往,无咎,酌损之。

jiǔ èr lì zhēn zhēng xiōng fú sǔn yì zhī
九二:利贞,征凶,弗损,益之。

liù sān sān rén hàng zé sǔn yī rén yī rén xíng zé dé qí yǒu
六三:三人行,则损一人;一人行,则得其友。

liù sì sǔn qí jí shǐ chuán yǒu xǐ wú jiù
六四:损其疾,使遄有喜,无咎。

liù wǔ huò yì zhī shí péng zhī guī fú kè wéi yuán jí
六五:或益之十朋之龟,弗克违,元吉。

shàng jiǔ fú sǔn yì zhī wú jiù
上九:弗损,益之,无咎,

zhēn jí lì yǒu yōu wǎng dé chén wú jiā
贞吉,利有攸往,得臣无家。

Xiàng yuē Yǐ shì chuán wǎng shàng hé zhì yě jiǔ èr lì zhēn
象曰:已事遄往,尚合志也。九二利贞,
zhōng yǐ wèi zhì yě yī rén xíng sān zé yí yě
中以为志也。一人行,三则疑也。
Sǔn qí jí yì kě xǐ yě liù wǔ yuán jí zì shàng yòu yě
损其疾,亦可喜也。六五元吉,自上佑也。
fú sǔn yì zhī dà dé zhì yě
弗损益之,大得志也。

Scenario 41
损 (Sǔn) The Ways of Losing and Gaining

Symbol

山 Mountain
泽 Swamp
Losing is the start of gaining.

The symbol: This hexagram is composed of the lower trigram of the Swamp (泽, 兑) and the upper trigram of the Mountain (山, 艮). The Swamp under the Mountain (山下有泽 shān xià yǒu zé) symbolizes the weathering of the rocks in the Mountain by the waters in the Swamp.

The other interpretation is that the Swamp is willing (兑 = 悦) to sink (*Sun* 损 self – sacrifice) so as to help the Mountain appear more magnificent.

Sǔn xià yì shàng
The theme: 损 下 益 上

The philosophical perspective holds that accumulation of affluent wealth is not the sole purpose of life and that when it is time to get rid of, or lose something (损 = 失), one should do it without hesitation or feeling it a pity to do so.

To lose is the beginning of prosperity whereas gaining extensive profits is the beginning of loss. Either way, it is up to the doer's judgment on the necessity.

Principle 1: "Losing" is situational.

hé zhī yòng èr guǐ kě yòng xiǎng èr guǐ yīng yǒu shí
曷 之 用? 二 簋 可 用 享。二 簋 应 有 时。(曷 = 何)

sǔn gāng yì róu yǒu shí sǔn yì yíng xū yǔ shí xié xíng
损 刚 益 柔 有 时,损 益 盈 虚,与 时 偕 行。

- How is this idea of losing exemplified?

  Offering two food vessels of rice as a sacrifice for the ancestors to enjoy (享) is "losing" (the food). But this losing has to be situational (应有时), that is, he judges if he can afford to offer the two vessels.

- The Firm loses for the benefit of the Soft or vice versa depends on how the two parties read the situation.

Principle 2: "Losing" is psychological.

Sǔn xià yì shàng qí dào shàng xíng
损 下 益 上,其 道 上 行。

- A person in a low position offers some of his possessions (损下) to his superior as a token of good will, and he feels good in doing so. The superior feels good (益上) also, seeing the "gesture" that he has support. People practice this to express their admiration and respect, hence it is an upward way of self - sacrifice. This is like the waters in the Swamp that sink to a lower level so that the peaks of the Mountain up there look more lofty. This concept is extended to social practices. There are two kinds of familiar examples: 1) "suffering losses is a fortune" (吃亏是福), an oft - quoted saying by Zheng Banqiao (郑板桥 A. D. 1693 ~ 1765), a renowned scholar in the Qing Dynasty; and 2) "suffering losses of some fortune will nullify the misfortune" (破财消灾).

Principle 3: In politics, "losing" must not be a request from higher - ups.

yǐ shì chuán wǎng wú jiù zhuó sǔn zhī
已 事 遄 往,无 咎,酌 损 之。(遄: 速)

- The Lord tells people clearly that it is the right thing to attend memo-

rial ceremonies for ancestors, and that it is also sensible to offer a sacrifice to the extent people can afford to (酌损).

弗 损,益 之 (fú sǔn yì zhī)

◆ In situations where one should not sacrifice, he gains from not losing. It also means that if one is able to help others without "losing" his valuable time or wealth, he had better do it this way because others gain more.

sān rén xíng zé sǔn yī rén yī rén xíng zé dé qí yǒu
三 人 行,则 损 一 人;一 人 行,则 得 其 友。

◆ When three people go along, one of them may leave because there is a tendency that people, newly getting together, may become suspicious; when a person is alone, he may have a friend to go along with.

It is not the sum that counts but the most needed or suitable that goes.

sǔn qí jí shǐ chuán yǒu xǐ
损 其 疾,使 遄 有 喜。

◆ When feeling ill, one takes quick actions to receive treatment so as to get well soon. This is extended to organizational practice. Those assuming higher positions help to identify and modify subordinates' misconduct or misconceptions (疾: 过失).

shí péng zhī guī fú kè wéi yuán jí
十 朋 之 龟,弗 克 违,元 吉。(朋: a unit of currency)

◆ The Lord (represented by the fifth line, the broken line that stands for the image of a paramount and pleasant superior) receives a valuable turtle as a present. Observing the proprieties, he would not decline but accept it because turtle is a symbol of good fortune, and a token from the sender expressing that the Lord has providence (元吉). It has been a convention in China that people like to give gifts to their leaders. The more valuable the gifts are, the greater their losses will be (损), but the more they feel worth it to express their re-

spect. However, to do this with a purpose of meeting one's self-interests is committing bribery.

fú sǔn yì zhī lì yǒu yōu wǎng dé chén wú jiā
弗损,益之。利有攸往,得臣无家。

◆ The top line (a whole line) represents affluence (充实). The Lord receives strong assistance from his capable ministers who even forget about their domestic matters. The Lord feels advantageous, and the ministers feel proud too, for their devotion which is not regarded as "suffering from self-sacrifice" (弗损). Reciprocally, the Lord who controls all the resources makes profits for his ministers (益之), who in return devote themselves to their work in the Court.

◆ The above political philosophy also implies two aspects:

1) Gains come at the end of losing (embodied by the whole line at the top of the hexagram), which reflects the perspective that at their extremity, things develop to the opposite direction (物极而反, 否极泰来, cf. Scenario 11, *Tai* 泰 and Scenario 12, *Pi* 否).

2) The top leader is affluent already. The leader is proud of himself (踌躇满志) and of his subordinates; he is fully aware of their self-sacrifice and does not seek for self-satisfaction.

◆ *Sun* and *Yi* (损益) is a term used in politics and business. The original meanings, as described in this Scenario, disclose two aspects—

sǔn xià ér yì shàng wèi sǔn
1. 损下而益上为损

Sun: the lower party "loses" willingly for the upper party's gain;

sǔn shàng ér yì xià wèi yì
2. 损上而益下为益

Yi: the upper party allocates resources for the lower party's profits.

In administrative practice in China, however, it often goes astray. For decades, the concept of "selflessness" has been messes up with that of "self-sacrifice". Those who are so devoted that they do not have time to take care of their families (who suffer), and even "sacrifice" their weekends are praised as "social models" for others to

learn from. Only in recent years is this redressed and rectified.

The other practice reveals a major issue: Some leaders tend to take advantage of their official positions to require self – sacrifice in terms of "selfless contributions" (which is perceived as exploitation and causes resentment) and to seek for self – satisfaction through expecting or expressing "presents" from subordinates, which is corruption. If top leaders expect covertly or express overtly that their subordinates sacrifice for them (in terms of "the organization" they are in), this is the other way round of the earliest practice of *Sun* and *Yi* when *I Ching* came into being. It was Jiang Tai Gong (姜太公) who developed the mutually beneficial relationships and work ethics of *Sun* and *Yi* and advocated the political ethics of *Qinglian* (清廉) to Zhou Wen Wang (周文王), the Lord of the state of Zhou (see *The Six Series of Strategies* 《六韬》Liù Tāo). *Qinglian*, free from corruption, comprises two layers:

- *Qing* (清, 清白) indicates that officials do not expect or request sacrifice from subordinates (损下).
- *Lian* (廉, 廉洁) implies that officials do not sabotage the state interests for their own "gaining" (损公).

Virtue: the Lord who is self – contained and restrains greediness

Jūn zǐ yǐ chéng fèn zhì yù
君子以 惩 忿 窒 欲。(惩: 窒, 止)

- With greater exposure in an official position, the leader is faced with challenges to control his emotion. Position and power tend to cause a distension of greediness which existed before one is in office.
- The Lord who is respected possesses the quality of restraining greediness and the ability to be emotionally stable.

Zhang Zhongjing (张仲景 A. D. 150 ~ 219), a famous medical practitioner in the Eastern Han Dynasty (东汉), practiced this concept in the Chinese traditional medicine, and elaborated it in his treatise *On*

Febrile (《伤寒论》Shānghán Lùn).

An essence of change

wèi xué rì yì wèi dào rì sǔn

为学日益,为道日损。(see *Tao Te Ching*《道德经》Passage 48)

Laozi inspires that the way of seeing whether one learns is to check if he accumulates daily gains from his leaning, and that *Tao* is the Way of undoing (unlearning) daily what appears outdated.

Application: Unlearn so as to learn. Lose in order to gain.

- Leaders are expected to learn at a fast rate. However, leaders need to be aware of their assumptions, for example, "they learn faster and better than the staff". CEOs may reflect and see if the following American case ever happened in their organizations:
  - o A few staff members were sent to take a 2 – day course.
  - o The managers found the course useful, and spent 2 hours in the company's conference room to go through the materials brought back by the staff.
  - o The general manager was also interested, and asked one of the managers to brief him on the topics in his office for 2 minutes.

Dì sì shí èr guà Yì Fēng Léi Yì Xùn shàng Zhèn xià

第四十二卦 益 风雷益(巽上震下)

Yì lì yǒu yōu wǎng lì shè dà chuān
益:利有攸往,利涉大川。

Tuàn yuē Yì sǔn shàng yì xià mín yuè wú jiāng zì shàng xià xià
彖曰:益,损上益下,民说无疆。自上下下,

qí dào dà guāng lì yǒu yōu wǎng zhōng zhèng yǒu qìng
其道大光。利有攸往,中正有庆。

lì shè dà chuān mù dào nǎi xíng yì dòng ér xùn rì jìn wú jiāng
利涉大川,木道乃行。益动而巽,日进无疆。

Tiān shī Dì shēng qí yì wú fāng fán yì zhī dào yǔ shí xié xíng
天施地生,其益无方。凡益之道,与时偕行。

Xiàng yuē Fēng Léi Yì Jūn zǐ yǐ jiàn shàn zé qiān yǒu guò zé gǎi
象曰:风雷,益。君子以见善则迁,有过则改。

chū jiǔ lì yòng wèi dà zuò yuán jí wú jiù
初九:利用为大作,元吉,无咎。

liù èr huò yì zhī shí péng zhī guī fú kè wéi yǒng zhēn jí
六二:或益之十朋之龟,弗克违,永贞吉。

wáng yòng xiǎng yú dì jí
王用享于帝,吉。

liù sān yì zhī yòng xiōng shì
六三:益之用凶事,

wú jiù yǒu fú zhōng xíng gào gōng yòng guī
无咎。有孚中行,告公用圭。

liù sì zhōng xíng gào gōng cóng lì yòng wèi yī qiān guó
六四:中行告公从。利用为依迁国。

jiǔ wǔ yǒu fú huì xīn wù wèn yuán jí yǒu fú huì wǒ dé
九五:有孚惠心,勿问元吉。有孚惠我德。

shàng jiǔ mò yì zhī huò jī zhī lì xīn wù héng xiōng
上九:莫益之,或击之,立心勿恒,凶。

Xiàng yuē Yuán jí wú jiù xià bù hòu shì yě huò yì zhī zì wài lái yě
象曰:元吉,无咎,下不厚事也。或益之,自外来也。

yì yòng xiōng shì gù yǒu zhī yě gào gōng cóng yǐ yì zhì yě
益用凶事,固有之也。告公从,以益志也。

yǒu fú huì xīn wù wèn zhī yǐ huì wǒ dé dà dé zhì yě
有孚惠心,勿问之矣。惠我德,大得志也。

mò yì zhī piān cí yě huò jī zhī zì wài lái yě
莫益之,偏辞也。或击之,自外来也。

Scenario 42
益 (Yì) The Inter – winding Interactions

Symbol

风 Wind
雷 Thunder
Theme Conform to the top. Concern for the doers.

The symbol: This hexagram is composed of the lower trigram of the Thunder (雷, 震) and the upper trigram of the Wind (风, 巽). The Wind inter – winding with the Thunder (动而巽 dòng ér xùn) represent the "mutual benefits" (互利) from the tremendous dynamics produced in the reciprocally augmentative interactions (增益).

The theme: 益,损上益下 (Yì sǔn shàng yì xià)
The reciprocal augmentation between the Wind and the Thunder is likened to national events and political situations. Addressing such situations, people use the phrase of *Fenglei jidang* (风雷激荡). The thematic point of this Scenario is that a favorable situation is created between the government and the people when the people conform (*Xun* and *Shun* 巽, 顺) to the government, and when the government works on large – scaled movements for the sake of the state.

Value: Conformity was advocated by Confucius as a value.

Virtue: Following the Good and the Kind

Jūn zǐ yǐ jiàn shàn zé qiān yǒu guò zé gǎi
君子以见善则迁,有过则改。

- With the perspective of this Scenario (风雷激), the Lord is—
  - 虚心: modest and receptive in learning;
  - 从善: a spontaneous follower of good ideas and people of virtuous deeds (从善如流); and
  - 改过: willing to reflect on his deeds and correct any misconduct.

Principles: Reciprocal augmentation and mutual benefits (互助, 互利, 互惠)

yì dòng ér xùn rì jìn wú jiāng
益 动 而 巽,日 进 无 疆。
sǔn shàng yì xià mín yuè wú jiāng
损 上 益 下,民 说 无 疆。
zì shàng xià xià qí dào dà guāng
自 上 下 下,其 道 大 光。
lì shè dà chuān mù dào nǎi xíng
利 涉 大 川,木 道 乃 行。

- ❖ Reciprocally augmentative interactions between the top and the base will produce benefits for both, and the daily progress is infinite.
- ❖ People are more than happy when the leader sacrifices for, or pays authentic attention to, the interests and welfare of them. Under the leadership of this kind of leader, people see a bright future.
- ❖ Great achievements will be reached because, apart from the above intention and approach, the right instrument is available – the leader and the people are on the same *wooden* boat.

  The symbol of the Wind also stands for "wood" (木), which is one of the Five Elements (五行) of the physical universe, namely, "metal, wood, water, fire and earth" (金, 木, 水, 火, 土). There are two profound meanings in this metaphor of "wood" (木道):

  1) The mission being to cross the river, a wooden boat which is the right instrument is needed; and hanging together, the leader and his people are able to build the instrument.
  2) A deep – rooted tree will have exuberant leaves (根深叶茂) which in turn make the tree flourish (本固枝荣 běn gù zhī róng).

Tiān shī Dì shēng qí yì wú fāng
天施地生,其益无方。(方:垠)
fán yì zhī dào yǔ shí xié xíng
凡益之道,与时偕行。

- The Sky being generous and giving, and Earth being receptive and productive, the increment of mutual benefits in the interactions between the Sky and the Earth is boundless.
- Even the intention on both sides is for the benefits of the other. People have to keep in mind the appropriateness of their interactions, that is, adapting their ways to the situations:
  1) A good will of one party may not be accepted by the other party who may have good reasons.
  2) If a leader who is giving expects gratitude from the receiver, people can tell that there is no authenticity in the "generosity".

The Lord of virtuous conduct

利用为大作(lì yòng wèi dà zuò 大作:大作为)

➢The Lord, giving (施予) and willing to do favors for his assistants, promotes the promising ones who will produce outstanding performance.

yì zhī yòng xiōng shì yǒu fú zhōng xíng gào gōng yòng guī
益之用凶事。有孚中行,告公用圭。

➢ When a natural calamity takes place, the Lord holds up the jade he wears (in ancient times, jade was used as an instrument to pass on information), to ask for help from other states. In China, people, including national leaders, regard begging for favor as a shame; and even in the time of catastrophe, they would turn down offerings from others. Taking the earthquake in Tangshan (唐山) on July 28, 1976, for example, the then national leaders declined offerings from other countries. On the contrary, after the Sumatra Tsunami on December 26, 2004, and Hurricane Katrina on August 29, 2005 that

swept New Orleans along the Gulf Coast, the attitude of the national leaders of the countries concerned was in line with the gesticulation of the Lord, who took it a natural action out of honesty and openness. Such an attitude is seen in the national leaders in dealing with the earthquake in Wenchuan, Sichuan province (汶川,四川) on May 12, 2008.

gào gōng cóng lì yòng wèi yī qiān guó
告公,从。利用为依迁国。

➢ Moving the capital of the state: Since this is of great importance, the Lord would not decide on it autocratically. He consults his ministers, and takes their opinions into serious consideration before making the final decision. In ancient China, this was regarded as a major event that embodied the people's conformity and the state leader's willingness to benefit the people (顺上益下).

yǒu fú huì xīn yǒu fú huì wǒ dé
有孚惠心。有孚惠我德。

➢ The Lord sincerely works for the benefits of his people who in return wholeheartedly support him for his virtuous conduct.

mò yì zhī huò jī zhī lì xīn wù héng xiōng
莫益之,或击之,立心勿恒,凶。

➢ If the Lord were a greedy leader without a constant mission or an intention to work for the benefits of the people, the other states would reject his begging for help, instead, there would be slanders spreading against him (诽谤 fěibàng, 偏辞 piāncí).

An example of the "wooden boat"

quán wèi mín suǒ yòng qíng wèi mín suǒ xì lì wèi mín suǒ móu
"权为民所用、情为民所系、利为民所谋"

The above phrase is quoted from the Editorial, the *People's Daily* (《人民日报》社论) on September 30, 2006 that reflects the new Chi-

nese government philosophy, an instrument designed to guide the interactive ways between the government and the people, which reads (in translation), "power for the people; affection on the people; and benefit to the people", which sounds similar to Abraham Lincoln's "government of the people, by the people, for the people" (民有, 民治, 民享, in Gettysburg Address, 1863).

Dì sì shí sān guà Guài Zé Tiān Guài Duì shàng Qián xià

第四十三卦 夬 泽天夬(兑上乾下)

Guài yáng yú wáng tíng fú hào yǒu lì
夬:扬于王庭,孚号有厉。

gào zì yì bù lì jí róng lì yǒu yōu wǎng
告自邑,不利即戎,利有攸往。

Tuàn yuē Guài jué yě gāng jué róu yě jiàn ér yuè jué ér hé
彖曰:夬,决也,刚决柔也。健而说,决而和。

yáng yú wáng tíng róu chéng wǔ gāng yě fú háo yǒu lì
扬于王庭,柔乘五刚也。孚号有厉,

qí wēi nǎi guāng gào zì yì bù lì jí róng suǒ shàng nǎi qióng yě
其危乃光。告自邑,不利即戎,所尚乃穷也。

lì yǒu yōu wǎng gāng zhǎng nǎi zhōng yě
利有攸往,刚长乃终也。

Xiàng yuē Zé shàng yú Tiān Guài Jūn zǐ yǐ shī lù jí xià jū dé zé jì
象曰:泽上于天,夬。君子以施禄及下,居德则忌。

chū jiǔ zhuàng yú qián zhǐ wǎng bù shèng wèi lìn
初九:壮于前趾,往不胜为吝。

jiǔ èr tì háo mò yè yǒu róng wù xù
九二:惕号,莫夜有戎,勿恤。

jiǔ sān zhuàng yú qiú yǒu xiōng
九三:壮于頄,有凶。(頄 qiú:颧 quán)

Jūn zǐ Guài Guài dú xíng yù yǔ ruò rú yǒu yùn wú jiù
君子夬夬,独行遇雨若濡,有愠,无咎。

jiǔ sì tún wú fū qí xíng zī jū qiān yáng huǐ wáng wén yán
九四:臀无肤,其行次且。牵羊悔亡,闻言

bù xìn jiǔ wǔ xiàn lù Guài Guài zhōng xíng wú jiù
不信。九五:苋陆夬夬,中行无咎。

shàng liù wú háo zhōng yǒu xiōng
上六:无号,终有凶。

Xiàng yuē Bù shèng ér wǎng jiù yě yǒu róng wù xù dé zhōng dào yě
象曰:不胜而往,咎也。有戎勿恤,得中道也。

Jūn zǐ Guài Guài zhōng wú jiù yě qí xíng cì qiě wèi bù dàng yě
君子夬夬,终无咎也。其行次且,位不当也。

yán bù xìn cōng bù míng zhōng xíng wú jiù
言不信,聪不明。中行无咎,

zhōng wèi guāng wú háo zhī xiōng zhōng bù kě cháng
中未光。无号之凶,终不可长。

Scenario 43
夬 (Guài) The Spirited Swamp

Symbol

泽 Swamp
天 Sky
The soft is spirited, when sabotaged.

The symbol: This hexagram is composed of the lower trigram of the Sky (天, 乾) and the upper trigram of the Swamp (泽, 兑). The Swamp over the Sky (泽上于天) represents damp condensed into rain that falls as bounties to everything under the Sky (恩泽天下).

The theme: In this hexagram, the collective Firm (*Gang* 刚) represented by the five whole lines are in conflict with the Soft (*Rou* 柔) top, the broken line. Hence *Guai* (夬 Guài = 决) implies a relationship characteristic of rupture (决裂, 刚决柔 gāng jué róu).

Attributes: Resolute (决断, 果决), power of resolution (气魄 qìpò), spirited, amiable

Principle: Be indomitable and pleasant, resolute and amiable.

Yáng yú wáng tíng fú háo yǒu lì bù lì jí róng
扬 于 王 庭,孚 号 有 厉。不 利 即 戎。

❖ The top leader is gentle, and the people from the middle to the base are characteristic of masculinity (柔乘五刚).

In this situation, the leader assumes a posture of modesty (谦), and

uses proprieties (礼) instead of impulsively resorting to coercion (不诉诸武力, see the coercion – compliance syndromes in the next section).

- Embodying the nature of the Sky (乾, 健), and of the Swamp (兑, 悦), the leader is indomitable and pleasant (健而说, 刚健而和悦); and representing the symbol of this Scenario, the leader is resolute and amiable (决而和, 果敢而和蔼).
- If the middle layer still tries on rupture without righteous reasons (刚决柔), the leader has the power of resolution to take necessary actions.

  Sunzi (孙子) developed this practice to form up a strategy in war as "proprieties before forces (先礼后兵).

  Application: A leader may be naturally endowed with "indomitable" and/or "amiable" characters. In a situation like this Scenario, it is a challenge for a leader to have the combinations of characters displayed above in the second point. Also, it is not easy to practice the posture in Point 1 and the strategy in Point 3. Normally, it takes a few years for a leader with strong characters to become skillful at performing the above 3 points.

The coercion – compliance syndromes

Organizational behavior is more complicated than one can imagine. An ascending leader who tends to use coercion needs to notice coercion – compliance syndromes in his organization.

Under a coercive power, members' reactions vary –

- If resources to fight back are available, they are combative.
- If there are no resources to fight, but opportunities elsewhere, the greater the coercion, the more likely that they will try to "escape".
- If there are no resources to fight, no opportunities elsewhere either, but incentives to stay, they are obedient.
- If there are no resources to fight, no opportunities elsewhere, and no incentives to stay, they are somewhat disobedient, tend to slack off or

procrastinate, even sabotage.

Virtue: a noble man of graciousness

Jūn zǐ yǐ shī lù jí xià jū dé zé jì
君子以施禄及下,居德则忌。

- Like the rain falling as bounties onto the earth (恩泽天下), the leader nurtures people with his graciousness.
- Meanwhile, he is vigilant against possible sabotage, spirited to control the situation by repressing any perverse influence (正气压邪气).
- Dignified as he looks, he is always on guard on complacency (戒自满). The late president Ong Teng Chong was a splendid example.

The fable of a saboteur

tì háo mò yè yǒu róng
惕号:"莫夜有戎"。(莫: 暮 mù)
dú xíng yù yǔ ruò rú yǒu yùn
独行遇雨,若濡,有愠。(若: 而)
qiān yáng wén yán bù xìn
牵羊,闻言不信。
xiàn lù guài guài zhōng xíng
苋陆夬夬。中行。(苋: 山羊 goat)

Among the people in the middle and base there is a saboteur who intends to do something against the top (refer to the Theme).

At night he is on the alert because he often hears shouting "the enemy is coming"! On his way to fight against the top, he is caught in the rain and gets angry because he is wet through.

A flock of goats going up the hill slows him down. He hears some advice to return but he obstinately goes on. Others say that he has the sense of hearing but not of sight (聪不明). The goats in front seem to be determined but they are hesitative and treading in the middle of the trail that

is narrow and rugged.

The moral to this fable lies in the answer to the question: Why is the saboteur in dread of going up the hill?

Dì sì shí sì guà Gòu Tiān Fēng Gòu qián shàng Xùn xià

第四十四卦 姤 天风姤(乾上巽下)

Gòu nǚ zhuàng wù yòng qǔ nǚ

姤:女壮,勿用取女。

Tuàn yuē Gòu yù yě róu yù gāng yě wù yòng qǔ nǚ bù kě yǔ cháng yě

彖曰:姤,遇也,柔遇刚也。勿用取女,不可与长也。

Tiān dì xiāng yù pǐn wù xiǎn zhāng yě gāng yù zhōng zhèng

天地相遇,品物咸章也。刚遇中正,

tiān xià dà xíng yě Gòu zhī shí yì dà yǐ zāi

天下大行也。姤之时义大矣哉!

Xiàng yuē Tiān xià yǒu Fēng Gòu Hòu yǐ shī mìng gào sì fāng

象曰:天下有风,姤。后以施命诰四方。

chū liù jì yú jīn ní zhēn jí

初六:系于金柅,贞吉。

yǒu yōu wǎng xiàn xiōng léi shǐ fú zhí zhú

有攸往,见凶,羸豕孚蹢躅。

jiǔ èr bāo yǒu yú wú jiù bù lì bīn

九二:包有鱼,无咎,不利宾。

jiǔ sān tún wú fū qí xíng zī jū lì wú dà jiù

九三:臀无肤,其行次且。厉,无大咎。

jiǔ sì bāo wú yú qǐ xiōng

九四:包无鱼,起凶。

jiǔ wǔ yǐ qǐ bāo guā hán zhāng yǒu yǔn zì tiān

九五:以杞包瓜,含章,有陨自天。

shàng jiǔ gòu qí jiǎo lìn wú jiù

上九:姤其角,吝,无咎。

Xiàng yuē xì yú jīn ní róu dào qiàn yě bāo yǒu yú yì bù jí bīn yě

象曰:系于金柅,柔道牵也。包有鱼,义不及宾也。

qí xíng zī jū xíng wèi qiān yě wú yú zhī xiōng yuǎn mín yě

其行次且,行未牵也。无鱼之凶,远民也。

jiǔ wǔ hán zhāng zhōng zhèng yǒu yǔn zì tiān zhì bù shě mìng yě

九五含章,中正。有陨自天,志不舍命也。

gòu qí jiǎo shàng qióng lìn yě

姤其角,上穷吝也。

Scenario 44
姤 (Gòu) The Sweeping Wind

Symbol

天 Sky
风 Wind
When implementing a mandate, take a sweeping manner.

The symbol: This hexagram is composed of the lower trigram of the Wind (风, 巽) and the upper trigram of the Sky (天, 乾). The Wind sweeping across the Sky (天下有风) represents the Wind coming across or meeting unexpectedly (遇) all kinds of things because of the exposure.

The theme: In this Scenario, the Firm (刚, the five whole lines) is domineering, while the Soft (柔, the broken line at the bottom) quietly comes into view, which is the symbol of *Gou* (姤 Gòu: 逅, 遇), implying that the Firm and the Soft meet unexpectedly (邂逅 xièhòu, 不期而遇). The thematic topic, together with the main concepts in this Scenario, emphasizes that only by engagement can various relationships be established, which is relevant for the workings in a modern organization in the following aspects—

- the political settings;
- the cultural environment; and
- the working relationships between the leader and the subordinates and among the subordinates.

Principle 1: Forcefulness in implementation

Tiān xià yǒu Fēng gòu hòu yǐ shī mìng gào sì fāng
天 下 有 风,姤;后 以 施 命 诰 四方。(诰 = 告)

- Just like the Wind blowing across the Sky, so when a new mandate is made, the Lord ensures that it is known everywhere in the state. Application: The leader is physical and observable when publicizing and requiring the implementation of an administrative decision (政令如风). The dynamics of announcement lies in the leader's forcefulness; and the momentum of execution depends on followers' carrying it out with drive and sweep (雷厉风行).

Principle 2: "In charge" and "under control"

tiān dì xiāng yù pǐn wù xián zhāng
天 地 相 遇,品 物 咸 章。
gāng yù zhōng zhèng tiān xià dà xíng
刚 遇 中 正,天 下 大 行。

- 天地: The fifth line in the hexagram, a *Yang Yao* (阳爻) which is the central line of the trigram of the Sky (天), represents the top leader; and the first line, a *Yin Yao* (阴爻), stands for a trouble maker who appears in a corner of an organization. This symbolizes a situation the leader meets with (相遇). Although this is a minor phenomenon, he does not ignore it. Initially, the leader sets right the mood and ethos as the prevailing atmosphere (风气) to have a positive influence on everyone.
- 刚正: The leader is assertive and impartial when dealing with this particular person who may have a growing negative influence in the organization. His approach is reiterating the standards for all (大行), not allowing any attempt to undermine the requirements.
- 大行 (dàxíng): The positive results of implementation are taking

place as expected. In the Western Han Dynasty (西汉 206 B. C. ~ A. D. 25), the minister in charge of weights and measures (度量衡), the most powerful position in the then central government, was called *Daxing* (大行 dàxìng, the fourth tone). Standardized instruments and apparatus were made in the Court. It was *Daxing* who carried them out to all the districts and counties to duplicate. The purpose was to establish a united system of weights and measures to ensure a fair trade in people's daily life, and to stop possible attempts at breaching the standards stipulated by the central government.

- Laozi borrowed the thematic point of this Scenario, "the Soft dealt with by the Firm", and developed a new concept by turning it around, i. e., "the Soft subdues the Firm". The implications are as follows:
  - ○ 柔遇刚: The top, firm and righteous, restrains the negative influence from someone at the base, as the sub – scenario in this Scenario.
  - ○ 柔克刚: The one at the base, soft and righteous but in an unfavorable and vulnerable situation, overcomes the coercion from the dominating top and plays an upper hand at the end.

Principle 3: At the sight of a symptom of a negative trend, nip it in the bud.

jì yú jīn nǐ zhēn jí yǒu yōu wǎng xiàn xiōng
系于金柅,贞吉。有攸往,见凶。(柅 nǐ: brake)

◆ Maintain the braking mechanism of the carriage in good shape. Otherwise disasters are inevitable.

Application: The top leader notices that there is one in the corner (the broken line) who has an intention to make troubles (煽风). He is not bothered but delegates to this person's immediate superior (the second line, a whole line right above it, which, in the modern sense, refers to the reporting officer of that "base man") to keep an eye on

that one. The whole line, representing an officer with positive perspectives, holds up the negative influence so that the impact is confined to the minimum (牵制柔道). Such controlling is characteristic of—

○ Alert on the symptoms of a negative trend (苗头);

○ Action at the early stage by nipping it in the bud without appeasement (姑息); and

○ Allowing none of such negativity to exist long or grow (形成气候).

Jiang Tai Gong (姜太公) elaborated this concept and presaged the consequences if otherwise no action is taken:

fán huā bù qù jiāng wèi fǔ kē
繁 花 不 去, 将 为 斧 柯.

See *The Six Series of Strategies*, Book I, Passage 7 (《六韬》卷一文韬, 守土篇).

The symbol of Fish (鱼)

bāo yǒu yú bù lì bīn
包 有 鱼,不 利 宾。(包 = 庖)

- There are fish in the kitchen. They are not kept to entertain guests though.
- Fish is a symbol of "richness". In the ancient times, fish were bred in the kitchen, which might be because of the notion of "food and clothing" (吃穿) as the indicators of the quality of life. However, kitchen being the place for cooking, people were reminded not to mistake the fish as food for guests (which was a humorous statement rarely seen in the original text of *I Ching*). Later on fish were bred in the living room or in a pond in the yard.
- The pun: one of the reasons of the origin of fish as a symbol of rich life could be owing to the homonymic sound of *Yu* (鱼) with that of *Yu* (余), meaning "surplus"/"abundance". Since parents had the responsibility of "build up a fortune for the family to live a wealthy

and healthy life (refer to the concept of "富家" in Scenario 37 *Jia Ren* 家人), the symbol is and sounds harmonic with the mission of the parents. In the evolution of the implications of the symbol, "fish" has an extended import of "inviting fortune" (招财).

- "Fish in the kitchen" is also analogized to a moral stand of the leader: "The leader is advised not to incriminate (连累) his friends working in the same organization. For example, before an inspection by higher – ups on any wrongdoing by the leader or others in organization, for which the leader is to take the responsibility, the leader should not get his friend(s) into trouble by asking or persuading him/them to confess to the deed or "share" the responsibility.

  Seeking for such "moral support" (道义支持) is both politically wrong and unfair to the friends simply because it is a disservice to the friends who are thrown into an ambivalence.

bāo wú yú qǐ xiōng
包无鱼,起凶。

- Without the symbol of fish, the probability of losing will be greater than that of gaining (*Xiong* 凶 does not mean "bad luck" or "misfortune").
- In the hexagram, the fourth line (*Yang Yao* 阳爻) and the first line (*Yin Yao* 阴爻) are in a pair and supposed to be responsive to each other. Since the first line is blocked by the second line, there is no response between this pair, namely, the *Yang Yao* refuses any influence from the *Yin Yao*. There could be some market for the *Yin Yao*, but it is curbed by the whole line next to it. This is the literal explanation of a sub – scenario in the hexagram.

  In application, it refers to the strong middle managerial team that is positive and supportive to the top leader who has good reasons not to be bothered by the potential influence from that base man.
- "No fish in the kitchen" implies that the leader might lose his subordinates or lose touch with the front liners (在上失其民). This analogy could stem from the inseparable relationship between fish and wa-

ter and/or from the extended latent meaning of the above import of "inviting fortune" (寓意: 招财) as "attracting talents" (招才). The evidence lies in the other "symbol of meteorite" below.

- Nowadays, people interested in fish breeding care about the location of the fish in their houses. Notwithstanding that there are some elements of superstition in the particular care to the location (*Fengshui* 风水) of the fish bowl/tank inside the house/yard, "fish" as a symbol has been carried on as a cultural heritage which implies the following significance:
  - ○ The liveliness of the fish that reflects or adds onto the life; and
  - ○ The multi – fa? ade pun, i. e., the homonymic sounds and harmonic meaning (鱼, 余, 裕, 遇) which, as a reminder, psychologically boosts and balances people's spirits.

  Families breeding fishes are recommended to re – visit the three Scenarios in *I Ching* (the others being Scenario 48 *Jing* 井, "鲋" (fù), and Scenario 61 *Zhong Fu* 中孚) to refresh the ideas on organizational environment and profound principles guiding the working relationships among people, vertically and laterally. Also, if they are interested, they may read *On Fish Breeding* (《养鱼经》) by Fan Li (范蠡 Fàn Lǐ) that came into being during the early years (c. 450 B. C.) of the Warring States (475 ~ 221 B. C.), and is recognized as the Chinese classics on pisciculture and the world's earliest literature on fish breeding.

The symbol of Meteorite (陨石)

yǐ qǐ bāo guā hán zhāng yǒu yǔn zì tiān
以杞包瓜,含 章,有陨自天。(杞: 杞柳)

- With its branches and leaves, an entire willow protects the melons growing underneath. This is an analogy of treasuring valuable objects, like the entire willow protecting the melons, which is represen-

ted by the fifth line, a whole line as the key *Yao* (主爻) in this Scenario of *Yu* (遇). Its implication is that the leader is reserved, containing intrinsic values for the organization (含蓄章美), and that as long as the leader does not make a fuss about a trifle (小题大作), like the way of treating the base man explained in Principle 3, talented people will run to work with him. Pertaining to the theme of this Scenario (遇), it is possible to come across elites as to seek for them (可遇可求).

- With his virtue of righteousness and valuing talents, the top leader attracts talented people (招才) who are like meteorites flying into view from the outer space. The meteorites here symbolize talents as rare treasures from afar, for example, expatriates of high caliber. According to the explanation of this Scenario in the Symbols and Scenarios (《象传》), one of the Ten Commentaries, with these talents, the leader's mission (identified with the organization's) will be fulfilled (得志).

  In application, this is very relevant for leaders to deal with the issue of retention, an occurrence in organizations, public and private sector alike. Meteorites, if not treated well, or they perceive as not being treated well, may become meteors flying across the sky.

The symbol of Horn (角)

gòu qí jiǎo lìn
姤 其 角,吝。

- The sixth line, a whole line (*Yang Yao* 阳爻) at the top of the hexagram, stands for the horns of an ox whose nature is showy and combative. It is pitiful for the ox possessing such characters to be unable to find like ones. The symbol of horn carries a negative connotation in *I Ching* because it is perceived as too masculine and aggressive, and refers to a person who tends to hold extreme views (偏激).
- In this Scenario, the situational characters for the top leader are—
  - there exists a strong power base (the other whole lines under

him);

- the leader is cautioned of the "horns" (the sixth line): he is powerful but may be lonely up there because of the showy horns, he is advised not to indulge himself in glorification; and
- the leader's influence circle in inside the organization, in other words, he is advised not to manifest his "horns" outside.

- The symbol of horn appears in three places in the 64 Scenarios. The other two are in Scenario 26 *Da Xu* 大畜 ("童牛之牿") and in Scenario 34 *Da Zhuang* 大壮 ("羝羊触藩") respectively.
  - 童牛之牿 (tóng niú zhī gù) A stick is tied with the horns of a calf, above and parallel to its eyes, to refrain it from goring people.
  - 羝羊触藩 (dī yáng chù fān) the goat gores the fence and gets its horns stuck in it, implying a person who does not know his place or who tends to go beyond his bounds (不安分).
  - 崭露头角 (zhǎn lù tóu jiǎo) This phrase, however, carries a positive connotation, describing an outstanding youngster who outperforms his/her peers, like horns sticking out and striking.

Dì sì shí wǔ guà Cuì Zé Dì Cuì Duì shàng Kūn xià

第四十五卦 萃 泽地萃(兑上坤下)

Cuì hēng wáng jiǎ yǒu miào lì xiàn dà rén hēng lì zhēn

萃:亨,王假有庙。利见大人,亨,利贞。

yòng dà shēng jí lì yǒu yōu wǎng

用大牲吉,利有攸往。

Tuàn yuē Cuì jù yě shùn yǐ yuè gāng zhōng ér yìng gù jù yě

彖曰:萃,聚也。顺以说,刚中而应,故聚也。

wáng jiǎ yǒu miào zhì xiào xiǎng yě lì xiàn dà rén hēng

王假有庙,致孝享也。利见大人,亨,

jù yǐ zhèng yòng dà shēng jí lì yǒu yōu wǎng shùn tiān mìng yě

聚以正。用大牲吉,利有攸往,顺天命也。

guān qí suǒ jù ér tiān dì wàn wù zhī qíng kě xiàn yǐ

观其所聚,而天地万物之情可见矣。

Xiàng yuē Zé shàng yú Dì Cuì Jūn zǐ yǐ chú róng qì jiè bù yú

象曰:泽上于地,萃。君子以除戎器,戒不虞。

chū liù yǒu fú bù zhōng nǎi luàn nǎi cuì

初六:有孚不终,乃乱乃萃,

ruò háo yī wò wèi xiào wù xù wǎng wú jiù

若号,一握为笑,勿恤,往无咎。

liù èr yǐn jí wú jiù fú nǎi lì yòng yuè

六二:引吉,无咎,孚乃利用禴。

liù sān cuì rú jiē rú wú yōu lì wǎng wú jiù xiǎo lìn

六三:萃如嗟如,无攸利,往无咎,小吝。

jiǔ sì dà jí wú jiù jiǔ wǔ cuì yǒu wèi wú jiù fěi fú

九四:大吉,无咎。九五:萃有位,无咎。匪孚,

yuán yǒng zhēn huǐ wáng shàng liù jī zī tì yí wú jiù

元永贞,悔亡。上六:赍咨涕洟,无咎。

Xiàng yuē Nǎi luàn nǎi cuì qí zhì luàn yǐn jí wú jiù zhōng wèi biàn yě

象曰:乃乱乃萃,其志乱。引吉,无咎,中未变也。

wǎng wú jiù shàng xùn yě dà jí wú jiù wèi bù dàng yě

往无咎,上巽也。大吉,无咎,位不当也。

Cuì yǒu wèi zhì wèi guāng yě jī zī tì yí wèi ān shàng yě

萃有位,志未光也。赍咨涕洟,未安上也。

Scenario 45
萃 (Cuì) The Gathering Water

Symbol

泽 Swamp
地 Earth
Making minds meet: adjust to click, and amend collisions.

The symbol: This hexagram is composed of the lower trigram of the Earth (地, 坤) and the upper trigram of the Swamp (泽, 兑). The Swamp above the Earth (泽上于地) is a symbol of gathering, *Cui* (萃 Cuì: 聚, 荟萃 huìcuì; 荟 = 会), like waters gathering in a swamp after rains.

The theme: When people gather together for a cause, they follow certain principles to build and maintain their relationships, which reflects the nature of the two elements of the Swamp and the Earth in this Scenario—"agreeable and pleasant" (顺以说 shùn yǐ yuè), the Firm clicking with the Soft (刚中而应), and so on.

Principle 1: A good gathering requires conformity and cooperation.

shùn yǐ yuè gāng zhōng ér yìng gù jù
顺 以 说，刚 中 而 应，故 聚。(说 = 悦)

◆ The prerequisite for a successful gathering is the leader's Firmness and the subordinates' conformity. When newly gathering together, people are nice to each other. With good wills, they show willingness

to accommodate and to cooperate. They are agreeable and conforming to the leader's will, which is represented by the pair of the second *Yao* (a broken line 阴柔) and the fifth *Yao* (a whole line 阳刚). Both of them are in the middle of their trigrams respectively, revealing the nature of their characters.

wáng jiǎ yǒu miào zhì xiào xiǎng jiǎ zhì
王 假 有 庙,致 孝 享。(假: 至)
jù yǐ zhèng shùn tiān mìng
聚 以 正。顺 天 命。
guān qí suǒ jù tiān dì wàn wù zhī qíng kě xiàn
观 其 所 聚,天 地 万 物 之 情 可 见。

The Lord goes to the temple to attend the memorial ceremony for the ancestors. This is the way the Lord unites the people of common ancestors. In nature, things become prosperous when they gather, following the natural laws; and new things are produced in the same way. The Lord observes these natural phenomena and is inspired that the approach of gathering people is for the leader to stay on the right and righteous way (正道聚众) so as to have providence, and that the dynamics of progress lies in the relationships with the people.

Confucius took this concept (顺天命) and developed the perspective of fatalism (宿命论) which, holding that events were all fixed in advance, was perceived inconsistent with most of his teachings.

The leader who loses his people

yǒu fú bù zhōng nǎi luàn nǎi cuì
有 孚 不 终,乃 乱 乃 萃,
ruò háo yī wò wèi xiào
若 号,一 握 为 笑。(握 = 屋)
yǐn jí wú jiù fú nǎi lì yòng yuè
引 吉,无 咎,孚 乃 利 用 禴。
cuì rú jiē rú wú yōu lì
萃 如 嗟 如,无 攸 利。

A leader who is sincere but does not make persistent efforts on reaching the destination is laughed at by other people in the room when he cries out of frustration. He knows that the way to gather and unite people is to sincerely hold memorial ceremonies in spring (春祭 chūnjì), like what the Lord does; and that winning people is through building close and intimate relationships among the people and with the leader—the second line (a broken line) and the fifth line (a whole line) are in pair, representing such relationships. People meet for greater interests than otherwise made individually, but the leader and people sigh for not having this purpose met. He is perceived as an unqualified leader although he is not selfish or harboring evil intents (居心叵测 jū xīn pǒ cè), therefore his leading position is not stable.

Cuì yǒu wèi fěi fú yuán yǒng zhēn jī zī tì yí
萃 有 位。匪 孚,元 永 贞。赍 咨 涕 洟。(赍咨: sigh)

The hierarchy is designed and positions are specified for the right people to take but the leader is losing trust. What is left for him to do is to insist on the destination, which he should be doing at the beginning. Projecting a feeble image and having no followers, he is being isolated and thrown out (a sub - scenario represented by the top line). At this point he moans, lays the blame upon others (怨天尤人), and cries with running nose.

In modern terms, such a leader is described as "a derailed leader" who is defensive, does not have emotional stability, and lacks integrity.

Principle 2: Crisis management

Jūn zǐ yǐ chú róng qì jiè bù yú
君 子 以 除 戎 器,戒 不 虞。

- People are social and political. They meet for bustle, excitement and prosperity (热闹, 繁荣); and for appointment, not disappointment. Anticipating that upheaval or unexpected crisis may happen at a gath-

ering, a vigilant leader sets up preemptive mechanism, including his equipped armament. Crisis management is a weak area in many organizations. There are too many lessons of relaxing vigilance (刀枪入库，马放南山).

Application of "gathering":

In organizational leadership, the patterns of individual behavior are different from culture to culture, therefore the above two principles are applicable when the leader deciphers the situational characters and finds their relevance. An organizational behavior model (see Table 45 – 1) presents a trilogy of team building based on a comparative cultural perspective, which may be helpful for cultural understanding in international business, cross – cultural communication and negotiation.

Table 45 – 1. An organizational behavior model

In the West (often)	In China (not always)
Stage 1. *Gathering*	
➢ Nice to each other	➢ Nice to each other
➢ Mission articulated	➢ Mission articulated
➢ Making the minds meet	➢ Realizing the minds (dont) meet
Stage 2. *Turbulence*	
➢ Values, assumptions and expectations surface	➢ Values, assumptions and expectations surface
➢ Clicking or collisions	➢ Collisions or clicking*
➢ Base shaken, amendment	➢ Base shaken, adjustment
➢ Assuming the best of others	➢ Supposing the bad of others
Stage 3. *Binding*	
➢ Cohesion	➢ Cracks or concord
➢ or other possible alternatives	➢ Deterioration and alienation
	➢ Disintegration or re – organizing

* Refer to the principle of "君子以同而异" in Scenario 38 *Kui* (睽).

Dì sì shí liù guà Shēng Dì Fēng Shēng Kūn shàng Xùn xià

第四十六卦 升 地风升（坤上巽下）

Shēng yuán hēng yòng jiàn dà rén wù xù nán zhēng jí

升：元亨。用见大人，勿恤，南征吉。

Tuàn yuē Róu yǐ shí shēng xùn ér shùn gāng zhōng ér yìng shì yǐ dà hēng

彖曰：柔以时升，巽而顺。刚中而应，是以大亨。

yòng jiàn dà rén wù xù yǒu qìng yě nán zhēng jí zhì xíng yě

用见大人，勿恤，有庆也。南征吉，志行也。

Xiàng yuē Dì zhōng shēng Mù Shēng Jūn zǐ yǐ shùn dé jī xiǎo yǐ gāo dà

象曰：地中生木，升。君子以顺德，积小以高大。

chū liù yǔn shēng dà jí

初六：允升，大吉。

jiǔ èr fú nǎi lì yòng yuè wú jiù

九二：孚乃利用禴，无咎。

jiǔ sān shēng xū yì

九三：升虚邑。

liù sì wáng yòng hēng yú Qí Shān jí wú jiù

六四：王用亨于岐山，吉，无咎。

liù wǔ zhēn jí shēng jiē

六五：贞吉，升阶。

shàng liù míng shēng lì yú bù xī zhī zhēn

上六：冥升，利于不息之贞。

Xiàng yuē Yǔn shēng dà jí shàng hé zhì yě

象曰：允升大吉，上合志也。

jiǔ èr zhī fú yǒu xǐ yě shēng xū yì wú suǒ yí yě

九二之孚，有喜也。升虚邑，无所疑也。

wáng yòng hēng yú Qí Shān shùn shì yě

王用亨于岐山，顺事也。

zhēn jí shēng jiē dà dé zhì yě míng shēng zài shàng xiāo bù fù yě

贞吉升阶，大得志也。冥升在上，消不富也。

Scenario 46
升 (Shēng) The Growing Tree

Symbol

地 Earth
风 Wind
Advance is a gradual growing, not a jumping, process.

The symbol: This hexagram is composed of the lower trigram of the Wind (风, 巽) and the upper trigram of the Earth (地, 坤). The symbol of the Wind also stands for "wood" (木), one of the Five Elements, hence this Scenario of Wood underneath the Earth (地中生木 dì zhōng shēng mù) symbolizes "rising" or "ascending", like trees taking roots (生根) in the earth and growing up (升 Shēng: 上升). In the Han Dynasty, one version of the title is *Deng* (登), meaning "going up" or "promotion" (晋升 jìnshēng).

The theme: Growth for development is the natural law. In human societies, it is the same for people to grow and develop. The process, however, has to follow the principle of natural alignment (巽而顺), and of identifying with the environment one belongs to, like the favorable and responsive relationship represented in this hexagram (刚中而应), so as to advance to his actualization.

Principle 1: Determine the direction right at the beginning.

róu yǐ shí shēng xùn ér shùn gāng zhōng ér yìng shì yǐ dà hēng
柔以时升，巽而顺。刚中而应，是以大亨。

- Starting from Softness (of the roots), the tree grows in accordance with the season. The tree's Firmness (of the trunk, the second line 阳爻) receives positive responses from the superior's Softness (the fifth line 阴爻), analogizing a sub-scenario where a subordinate's aspiration is appreciated (赏识) for his potential which is not neglected or stifled (埋没). Advancement (提拔) is not promised, rather, it is on the condition that the subordinate is promising.
- The responsive relationship (刚中而应) in Scenario 45 (see Principle 1) is about the leader courting the people (君臣), which is a top-down initiative while the relationship in this Scenario is a bottom-up (臣君) initiative, a gentle and rising beginner receiving strong support.

  Although it is hard for the beginner, who aspires with a strong determination, to accept the idea of "letting nature take its course" (顺其自然), he has to be convinced to take it naturally.

Principle 2: Organizational success relies on leadership succession.

Jūn zǐ yǐ shùn dé jī xiǎo yǐ gāo dà
君子以顺德,积小以高大。

- Identifying promising subordinates, the leader takes an approach of letting them grow with a natural process of progress, and meanwhile he grooms and fosters their growth (扶植). He provides opportunities and exposure for them to exercise and excel. The rationale is that a person's outshining is based on his outperforming (脱颖而出), just like a taller tree that relies on its own roots and trunk to accumulate its height daily (日积月累). Both in the East and the West, leadership succession is a not yet a strong area in research.

Principle 3: In advancement, sincerity is the essentiality for success.

yǔn shēng dà jí wáng yòng hēng yú Qí Shān jí
允 升，大 吉。王 用 亨 于岐 山，吉。

- The aspiring one needs to have such a five – fa? ade mentality as— 1. regarding promotion in positions (晋升 jìnshēng) as a gradual process; 2. believing in his leader, and identifying his destiny with that of the organizations (志同道合); 3. relying on his own potential to grow and capacity to develop; 4. being receptive to the leader's advice and appreciative for any provision of exposure; 5. appearing gentle and behaving collegially with his fellows.
- One has to demonstrate his sincerity not only in words but also in deeds. Sincerity is not the push factor but the essentiality as the starting point of one's journey. This is exemplified by the Lord who goes to hold a memorial ceremony in Mount Qishan (in the north of the State of Western Zhou, now Shanxi province 陕西省), to express his sincerity.

shēng xū yì zhēn jí shēng jiē
升 虚 邑。贞 吉，升 阶。

- Climbing up to the top of the walls of the city that is rarely visited analogizes that the aspiring person must not be suspicious but audacious enough to proceed to explore the frontier at a higher level. His strong determination to move up is reinforced that on his way to success, there is strong support from the broad – minded (胸襟开阔) superior, which is personified by the fifth line, a broken line.

  For the self – fulfillment in the promotion (大得志), the aspiring person has to put his hands on the substantial work and to pave a solid way, to go up step by step. In the Western culture, ambition carries a positive connotation as it is a driving force. On the screen of an ATM of a bank in America, before a transaction, one sees a phrase

that reads "Die Bold". Comparatively, in the Eastern culture, ambition is often interpreted with a negative (野心) rather than a positive (雄心) connotation. Aspiring young people in organizations are sometimes reminded by some senior and kind ones that a swift advancement (青云直上) is supported by their own solid foundation as well, otherwise they cannot function well up there (平步青云). Also they may hear sarcastic ones who comment mockingly about the image and office behavior of aspiring people, such as "beautiful butterfly" (花蝴蝶), "artificial phoenix" (假凤凰), or simply a scathing satire (踢茶壶, 当老板, 一步登天).

míng shēng lì yú bù xī zhī zhēn
冥 升,利于不息之贞。

❖ Those indulged in promotion are advised to be upright, excelling in their substantial work (贞), and advancing along the right path persistently. The higher the position one takes in an organization, the more important the position means to him and to the organization. Symbolically, as what the Earth stands (the upper trigram in this hexagram), the top leader, being earnest, receptive and productive, knows where his summit is, and does solid work with a down-to-earth manner (脚踏实地).

Dì sì shí qī guà Kùn Zé Shuǐ Kùn Duì shàng Kǎn xià

第四十七卦 困 泽水困(兑上坎下)

Kùn hēng zhēn dà rén jí wú jiù yǒu yán bù xìn

困:亨,贞,大人吉,无咎。有言不信。

Tuàn yuē Kùn gāng yǎn yě xiǎn yǐ yuè kùn ér bù shī qí suǒ hēng

彖曰:困,刚掩也。险以说,困而不失其所,亨。

qí wéi jūn zǐ hū zhēn dà rén jí yǐ gāng zhōng yě

其唯君子乎?贞,大人吉,以刚中也。

yǒu yán bù xìn shàng kǒu nǎi qióng yě

有言不信,尚口乃穷也。

Xiàng yuē Zé wú Shuǐ Kùn Jūn zǐ yǐ zhì mìng suì zhì

象曰:泽无水,困。君子以致命遂志。

chū liù tún kùn yú zhū mù rù yú yōu gǔ sān suì bù dí

初六:臀困于株木,入于幽谷,三岁不觌。(觌:见)

jiǔ èr kùn yú jiǔ shí zhū fú fāng lái lì yòng hēng sì zhēng xiōng

九二:困于酒食,朱绂方来,利用亨祀,征凶,

wú jiù liù sān kùn yú shí jù yú jí lí rù yú qí gōng bù jiàn

无咎。六三:困于石,据于蒺藜,入于其宫,不见

qí qī xiōng jiǔ sì lái xú xú kùn yú jīn chē lìn yǒu zhōng

其妻,凶。九四:来徐徐,困于金车,吝,有终。

jiǔ wǔ yì yuè kùn yú chì fú nǎi xú yǒu tuō lì yòng jì sì

九五:劓刖,困于赤绂,乃徐有说,利用祭祀。

shàng liù kùn yú gé lěi yú niè wù yuē dòng huǐ yǒu huǐ zhēng jí

上六:困于葛藟,于臲卼,曰动悔。有悔,征吉。

Xiàng yuē Rù yú yōu gǔ yōu bù míng yě jù yú jí lí chéng gāng yě

象曰:入于幽谷,幽不明也。据于蒺藜,乘刚也。

kùn yú jiǔ shí zhōng yǒu qìng yě rù yú qí gōng bù jiàn qí qī

困于酒食,中有庆也。入于其宫,不见其妻,

bù xiáng yě lái xú xú zhì zài xià yě suī bù dàng wèi yǒu yǔ yě

不祥也。来徐徐,志在下也。虽不当位,有与也。

yì yuè zhì wèi dé yě nǎi xú yǒu tuō yǐ zhōng zhí yě lì yòng

劓刖,志未得也。乃徐有说,以中直也。利用

jì sì shòu fú kùn yú gé lěi wèi dàng dòng huǐ yǒu huǐ jí xíng yě

祭祀,受福。困于葛藟,未当。动悔,有悔,吉行也。

Scenario 47
困 (Kùn) The Seeping Swamp

Symbol

泽 Swamp
水 Water
Life is hard, be realistic. Life means hope, be optimistic.

The symbol: This hexagram is composed of the lower trigram of the Water (水, 坎) and the upper trigram of the Swamp (泽, 兑). The Swamp that seeps ends up with little water or a dried riverbed (泽无水 zé wú shuǐ) symbolizes a predicament (困境, 困窘). There are four scenarios of such difficult positions in *Yi Jing*, the other three being Scenarios 3 *Zhun* (屯), 29 *Kan* (坎), and 39 *Jian* (蹇).

The theme: In this Scenario, the difficulty is interpreted as the Firm, represented by the whole lines, are covered or surrounded (刚揜 gāng yǎn) by the Soft, the broken lines, in both the lower and the upper trigrams. Another interpretation is that the symbol of the Water is *Kan* (坎), meaning "danger"; and the symbol of the Swamp is *Dui* (兑, 悦), meaning "cheerful", so the Firm, taking an optimistic posture, faces squarely with the difficulties (险以说).

Virtue: A noble man of principle

kùn gāng yǎn xiǎn yǐ yuè
困, 刚 揜。险 以 说 。(揜 = 掩)

kùn ér bù shī qí suǒ hēng
困而不失其所，亨。

- The noble man is highly thought of because even with his wings clipped he takes a stance with optimistic spirits（处险能悦）in going through difficult times. Being a man of principle（困不失节），he holds onto his strong belief firmly（以刚中，the whole line in the middle of the Water）that his cause will become prosperous（亨通）.

Attributes: Determination in difficult times

Jūn zǐ yǐ zhì mìng suì zhì
君子以致命遂志。

- The minister is authorized by the Lord to deal with the turbulent situation（临危授命）. He is resolute to discharge his duties to turn around the situation even if it incurs disgrace of, or blame on him（忍辱负重）. The crisis is the opportunity for him to demonstrate his capacity to actualize his mission（抱负）.

A pitfall: Complaining in vain, when having difficulties

yǒu yán bù xìn
有言不信。

- There is a kind of people who, in a sorry plight they feel they are in, tend to complain about their woeful predicament, or simply show their faces of woes. Worst of all, these people sob out their grievances for others´sympathy, and then appeal for help. Since they do not deal with their difficulties with initial efforts and concrete methods（不务实），others are not inclined to believe it.
- Confucius criticized this kind of people's behavior of complaining in vain（枉费心机）for their relying on "verbal efforts" only（尚口乃穷）. In social lives, even among friends, to offer a hand is a virtuous

conduct to help a friend out of a temporary difficulty. In sociological terms, it is addressed with self – reliance and the ownership of the difficulties, not with others' having or lacking sympathy or empathy. The Chinese character *Kun* (困) graphs a tree totally enclosed by four sides. It is impossible to break through from the bottom or the top but sideways. American people typically help friends in difficult times to stand up and then the friends help themselves out.

A man in a wretched dilemma (窘迫 jiǒngpò)

kùn yú zhū mù rù yú yōu gǔ
困 于 株 木,入 于 幽 谷。
kùn yú shí jù yú jí lí lái xú xú kùn yú jīn chē
困 于 石,据 于 蒺藜。来 徐徐,困 于 金 车。
kùn yú chì fú nǎi xú yǒu tuō
困 于 赤 绂,乃 徐 有 说。(说 = 脱)
kùn yú gé lěi yú niè wù dòng huǐ yǒu huǐ
困 于 葛藟,于 臲 卼;动 悔,有 悔。

A man, getting stuck in the woods, sits on a trunk, not knowing where to turn. Then he sits on a pile of stones covered with puncture vine. He asks for help but the helper is blocked by a cart.

Then he falls into another round of impasse: His royal dress offends people around, and he is anxious and fearful (惴惴不安 zhuìzhuì bù ān), entangled with ivies full of thorns (葛藤 géténg: 纠缠不清).

Dì sì shí bā guà Jǐng Shuǐ Fēng Jǐng Kǎn shàng Xùn xià

第四十八卦 井 水风井(坎上巽下)

Jǐng gǎi yì bù gǎi jǐng wú sàng wú dé wǎng lái jǐng jǐng
井:改邑不改井,无丧无得,往来井井。

qì zhì yì wèi jú jǐng lěi qí píng xiōng
汔至,亦未繘井,羸其瓶,凶。

Tuàn yuē Xùn hū Shuǐ ér shàng shuǐ jǐng jǐng yǎng ér bù qióng yě
彖曰:巽乎水而上水,井。井养而不穷也。

gǎi yì bù gǎi jǐng nǎi yǐ gāng zhōng yě qì zhì yì wèi jú jǐng
改邑不改井,乃以刚中也。汔至亦未繘井,

wèi yǒu gōng yě lěi qí píng shì yǐ xiōng yě
未有功也。羸其瓶,是以凶也。

Xiàng yuē Mù shàng yǒu Shuǐ Jǐng Jūn zǐ yǐ láo mín quàn xiāng
象曰:木上有水,井。君子以劳民劝相。

chū liù jǐng ní bù shí jiù jǐng wú qín
初六:井泥不食,旧井无禽。

jiǔ èr jǐng gǔ shè fù wèng bì lòu
九二:井谷射鲋,瓮敝漏。

jiǔ sān jǐng xiè bù shí wèi wǒ xīn cè
九三:井渫不食,为我心恻。

kě yòng jí wáng míng bìng shòu qí fú
可用汲,王明,并受其福。

liù sì jǐng zhòu wú jiù jiǔ wǔ jǐng liè hán quán shí
六四:井甃,无咎。九五:井冽,寒泉食。

shàng liù jǐng shōu wù mù yǒu fú wú jí
上六:井收勿幕,有孚无吉。

Xiàng yuē Jǐng ní bù shí xià yě jiù jǐng wú qín shí shě yě
象曰:井泥不食,下也。旧井无禽,时舍也。

jǐng gǔ shè fù wú yǔ yě jǐng xiè bù shí xíng cè yě
井谷射鲋,无与也。井渫不食,行恻也。

qiú wáng míng shòu fú yě jǐng zhòu wú jiù xiū jǐng yě
求王明,受福也。井甃无咎,修井也。

hán quán zhī shí zhōng zhèng yě yuán jí zài shàng dà chéng yě
寒泉之食,中正也。元吉在上,大成也。

Scenario 48
井 (Jǐng) The Well and Its Waters

Symbol

水 Water
风 Wind
Value the well for its resources of life.

The symbol: This hexagram is composed of the lower trigram of the Wind (风, 巽) and the upper trigram of the Water (水, 坎). The Wind representing the element of "wood" stands for "a wooden pail" for fetch water (巽乎水而上水) from underneath the Water (木上有水), thus the combined picture of the Wind and the Water symbolizes a well.

The hexagram itself is a well - shaped graph, with the first line (a broken line) as the bottom, the whole lines as the waters at various levels, and the top line (a broken line) as the opening of the well.

The theme: *Jing* (井 jǐng) is also a social unit consisting of eight families. *Yi* (邑) is a cluster of four *Jing*. When the cluster of *Yi* is reorganized, the *Jing* of families remain unchanged (改邑不改井 gǎi yì bù gǎi jǐng), implying that the tradition is protected.

The *Jing* system (井田制) started in the Western Zhou Dynasty for strengthening agricultural administration. See *The Works of Mencius* (孟子) translated by Legge (1970).

Value: Tradition

gǎi yì bù gǎi jǐng wú sàng wú dé
改 邑 不 改 井,无 丧 无 得。(改: 迁移; 丧: 失)

- Apart from the meaning of the eight – family social unit, *Jing* literally means a well (水井). When the village is removed to another place, the well stays intact (无失无得), analogizing that the tradition is, and must be protected and inherited. That the well cannot be moved implies the strong characters of the waters in it, as represented by the middle line, a whole line (刚中) in the lower trigram of the hexagram.

  Application:

  The corporate value systems of established institutions and enterprises include "tradition", which, although ranked below "competitiveness", "team spirit" and "innovation", among others, must be present for the corporate identity.

  In many cases, the tradition is embodied in the symbols of the organizations, e. g. , the stone with the name of the institution carved on it, or the fish (refer to "the symbol of Fish" in Scenario 44 *Gou* (姤), and see the fish *Fu* 鲋 in this Scenario), which must go with the organizations, instead of being left behind, when they move to a new place or into the new premises, even though they look "too old" to "fit" in the new environment.

Virtue: A noble man of self – cultivation and resourcefulness

Jǐng xùn hū shuǐ ér shàng shuǐ
井, 巽 乎 水 而 上 水。
jǐng yǎng ér bù qiǒng
井 养 而 不 穷。

- People fetch water with pails from the well which, with its inexhaustible resources of water as a collection of the wellhead underneath, provides

people with the fundamentals of their daily life.

Application: Since water is so closely related to people's daily life, the virtuous merits of water (水井养人) is likened to what an admirable leader possesses—self-cultivation so as to be resourceful, like the water; recharging and inexhaustible (取之不尽, 用之不竭), like the wellhead at the bottom of the well.

The Water has been known for its symbol of *Kan* (坎), meaning "danger" or "rough paths of life" (坎坷) in most of the scenarios in *Yi Jing*. This Scenario is a sporadic situation positively acclaiming the function of the Water.

Principle 1: Leaders provide recognition and appreciation for subordinates' good work.

wǎng lái jǐng jǐng qì zhì yì wèi jú jǐng léi qí píng xiōng
往 来 井 井,汔 至,亦 未 繘 井,羸 其 瓶, 凶 。(汔 qì: 近)
Jūn zǐ yǐ láo mín quàn xiāng
君 子 以 劳 民 劝 相。

- ❖ People come and go, fetching water from the well with their pails. Sometimes, before the pail reaches the opening and is unlashed from the rope, the pail collides with the well side and cracks, which is pitiful (凶) for the people, implying that fetching water from the well is hard labor.
- ❖ Taking the well as a referent, the leader expresses appreciation and recognition of people's work (慰劳), either in verbal or material form, or both. Further, he encourages them to help each other, and to watch out for possible fault that may make a dent in the tools for their well-being.

Principle 2: Serve others as an intention, and do not intend for repayment.

The well is personified in this Scenario. What the well has to say reads:

Jǐng ní bù shí jiù jǐng wú qín
井 泥 不 食,旧 井 无 禽。 (旧 = 久)

jǐng gǔ shè fù wèng bì lòu
井 谷 射 鲋, 瓮 敝 漏。 (鲋 fù: 鲫鱼 jìyú crucian carp)

jǐng xiè bù shí wèi wǒ xīn cè
井 渫 不 食,为 我 心 恻。 (渫 xiè: 掏)

kě yòng jí wáng míng bìng shòu qí fú
可 用 汲, 王 明, 并 受 其 福。

jǐng zhòu jǐng liè hán quán shí
井 甃。井 冽,寒 泉 食。 (甃 zhòu: 砌)

jǐng shōu wù mù yǒu fú
井 收 勿 幕,有 孚。 (幕 mù: 盖)

I have been here for a long time. If I am not well maintained, the mud deposit would spoil the waters, and even birds would not come to me to quench their thirst. If poorly maintained, I would become a pit with my poor crucian carp wiggling in the muddy waters hard for people to catch. The water jars fracture and leak. What a waste!

Now I have cleared the mud and I am in good shape. Alas, what a grief that people are not coming! It seems that they do not need me anymore. How I hope that the wise Lord recognizes my functions and tells people that I am of benefit to them. You see, my well side has been patched up with bricks, my wellhead is gushing with fresh fountains, making the waters so clean, clear and cool, surely edible. Moreover, I keep my mouth uncovered, open for serving people. I hope that my message below is well taken –

- the resources (talents, with the nature of pure water) are meant to benefit people;
- the resources need to recharge (undo the mud deposit / unlearn); and
- at the top position, be always ready to serve (like keeping the well mouth open, as the channel to accomplishments (元吉在上, 大成).

Inspiration:

Clear the mud deposit that blocks the wellhead, so that fresh water will gush out symbolizing undo obsolete ideas that block new ideas to come out.

Dì sì shí jiǔ guà Gé Zé Huǒ Gé Duì shàng Lí xià

第四十九卦 革 泽火革(兑上离下)

Gé jǐ rì nǎi fú yuán hēng lì zhēn huǐ wáng

革:己日乃孚,元亨,利贞,悔亡。

Tuàn yuē Gé Shuǐ Huǒ xiāng xī èr nǚ tóng jū qí zhì bù xiāng dé yuē gé

彖曰:革,水火相息,二女同居,其志不相得,曰革。

jǐ rì nǎi fú gé ér xìn yě wén míng yǐ yuè dà hēng yǐ zhèng

己日乃孚,革而信也。文明以说,大亨以正,

Gé ér dàng qí huǐ nǎi wáng tiān dì gé ér sì shí chéng

革而当,其悔乃亡。天地革而四时成,

Tāng Wǔ gé mìng shùn hū tiān ér yìng hū rén Gé zhī shí yì dà yǐ zāi

汤武革命,顺乎天而应乎人,革之时义大矣哉!

Xiàng yuē Zé zhōng yǒu Huǒ Gé Jūn zǐ yǐ zhì lì míng shí

象曰:泽中有火,革。君子以治历明时。

chū jiǔ gǒng yòng huáng niú zhī gé

初九:巩用黄牛之革。

liù èr jǐ rì nǎi gé zhī zhēng jí wú jiù

六二:己日乃革之,征吉,无咎。

jiǔ sān zhēng xiōng zhēn lì gé yán sān jiù yǒu fú

九三:征凶,贞厉。革言三就,有孚。

jiǔ sì huǐ wáng yǒu fú gǎi mìng jí

九四:悔亡。有孚改命,吉。

jiǔ wǔ dà rén hǔ biàn wèi zhān yǒu fú

九五:大人虎变,未占有孚。

shàng liù Jūn zǐ bào biàn xiǎo rén gé miàn zhēng xiōng jū zhēn jí

上六:君子豹变,小人革面,征凶。居贞吉。

Xiàng yuē Gǒng yòng huáng niú bù kě yǐ yǒu wéi yě jǐ rì gé zhī

象曰:巩用黄牛,不可以有为也。己日革之,

xíng yǒu jiā yě gé yán sān jiù yòu hé zhī yǐ

行有嘉也。革言三就,又何之矣。

gǎi mìng zhī jí xìn zhì yě dà rén hǔ biàn qí wén bǐng yě

改命之吉,信志也。大人虎变,其文炳也。

jūn zǐ bào biàn qí wén wèi yě xiǎo rén gé miàn shùn yǐ cóng jūn yě

君子豹变,其文蔚也。小人革面,顺以从君也。

Scenario 49
革 (Gé) The Call for a Change

Symbol

泽 Swamp

火 Fire

Change is to make a difference. Innovation is for improvement.

The symbol: This hexagram is composed of the lower trigram of the Fire (火, 离) and the upper trigram of the Swamp (泽, 兑). The Fire underneath the Swamp (泽中有火) prompts the water to vapor; and meanwhile the Swamp suppresses the Fire. A combination of two mutually repressive components in an entity represents a situation that has to be taken care of. Hence the symbol of *Ge* (革 Gé) stands for actions to stop its deterioration and to improve the situation.

The theme: Since the Fire and the waters in the Swamp are repressive to each other (水火相息 shuǐ huǒ xiāng xī), the condition reveals the necessity to take innovative methods for the better. The success of the innovation also requires the right timing and direction; the leaders' resolution and sincerity; and followers' trust in, and support for the leaders (己日乃孚 jǐ rì nǎi fú). These are the key points of the nature of innovation.

○ *Jiri* (己日) in the text stands as a symbolic date.

Ji (己) is the sixth in the Ten Heavenly Stems (天干) which, in combination with the Twelve Earthly Branches (地支), were originally used to record the sequence of dates (纪日), and later the sequence of years (纪年) in a

regular pattern of 60 – year cycles (六十年一轮回 still in the Chinese lunar calendar). Recording dates, the Ten Heavenly Stems stood for one *Xun* (旬 10 days). Since *Ji* was the sixth, it symbolized that the *Xun* was going "down" to its end and that it was time to do something for a change. The Ten Heavenly Stems are still used as symbols to indicate sequence, i. e., the first, the second, the third, the fourth, etc. (甲, 乙, 丙, 丁…). In certain versions of *Yi Jing*, *Si* (巳 sì) is in lieu of *Ji* (己). *Si* is the sixth in the Twelve Earthly Branches, which were used as a unit of the time of a day (2 hours of duration each). *Sishi* (巳时) means 9 am ~ 11 am of the day (cf. 子时 11 pm ~ 1 am, midnight). Since it is about noon time, the sun will soon be over the apex of its motion across the vault (苍穹). See Table 49 – 1 below.

Table 49 – 1. The Heavenly Stems and the Earthly Branches (天干, 地支)

天干[十]	甲	乙	丙	丁	戊	己	庚	辛	壬			
癸地支[十二]	子	丑	寅	卯	辰	巳	午	未	申	酉	戌	亥

(cf. Table 18 – 1. The Heavenly Stems 天干, in Scenario 18 *Gu* 蛊)

Rationale:

Gé Shuǐ Huǒ xiāng xī Tiān dì gé ér sì shí chéng
革,水 火 相 息。天 地 革 而 四 时 成 。(革: 变革; 四时: 四季)
Tāng Wǔ gé mìng shùn hū tiān ér yìng hū rén gé zhī shí yì dà yǐ zāi
汤 武 革 命,顺 乎 天 而 应 乎 人,革 之 时 义 大 矣 哉!

- The mutually repressive components in an entity form up a commotion, like the functions of the Fire and that of the Swamp, which calls for a change (水火相胜而生变化). To turn around the situation otherwise deteriorating, it is imperative (势在必行) to take innovative actions.
- The workings of Nature, represented by the interrelated functions of the Sky and the Earth, take the form of ever – changing transformation (变革), resulting in the cycling pattern of the four seasons.
- 汤: Tang, the first emperor of the Shang Dynasty (1600 ~ 1046 B. C.) who overthrew Jie (桀 jié), the last emperor of the Xia Dynasty

(2070 ~ 1600 B. C.) who was allegedly cruel and ferocious.

➢ 武: Wu (Zhou Wu Wang, Ji Fa 周武王姬发) who toppled down Zhou Wang (纣王帝辛 Di Xin), the last emperor of the Shang Dynasty in 1046 B. C. who was brutal and tyrannical, like Tang of the Shang Dynasty (see the Preface). There were common situational characters in the respective revolutions like social turmoil that had gone out of control. Both the Tang's and Wu's uprisings, with an interval of about 500 years, were proactive and timely (天时所示, 人心所向).

The above main points reveal an aspect of the essence of change.

The Lord's Mission

Zé zhōng yǒu huǒ gé jūn zǐ yǐ zhì lì míng shí
泽 中 有 火,革;君 子 以 治 历 明 时。

- As the situation is worsening, the Lord, inspired by the implications of this Scenario, attends to rectify and ratify the Calendar (整治历法), and to publicize the improved versions for people to have more accurate knowledge of the changes of the seasons and the alternations of the dynasties (朝代更迭).

  Huangdi (黄帝) attended to establish a calendar and assigned Yao (尧) to work it out, which was more than four thousand years ago. The work was carried on throughout the Xia Dynasty (夏) and the book entitled *Xia Xiao Zheng* (《夏小正》) came into being in Western Zhou Dynasty (西周), the earliest calendar in China, and was completed in the Spring and Autumn Period (春秋 770 ~ 476 B. C.). See 丘光明, 张延明, *A Concise History of Ancient Chinese Measures and Weights* 《中国古代计量史图鉴》(2005).

Attributes: Circumspect, trustworthy, arduous, adaptable, and flexible Ineffective attributes: Suspicious, and hesitative

Principles: Be circumspect to begin with. Be arduous to push through.

gǒng yòng huáng niú zhī gé
巩 用 黄 牛 之 革。(巩: 捆; 革: 皮革)

❖ At the early stage of innovation, the inertia of the motion of the current situation is great, and potential resistance can be strong. Such constraints make newly attemptable movement difficult, like one is tied up with an ox leather rope (note the various meanings of *Ge* 革 in the text). Being tied up analogizes that the leading group bewares of the inertia to be overcome while an initiative starts to be executed (难有作为), and that they must be circumspect in doing so (谨慎). However, innovators know that attempting nothing results in accomplishing nothing.

jǐ rì nǎi gé zhī zhēng jí
己 日 乃 革 之, 征 吉。

❖ The necessity and timing of making a change to move forward will convince people, win their trust, and mobilize them to take part in the movement (革而信之). This is represented by the responsive relationship between the second line, the key *Yao* (主爻) in the lower trigram as a supporter, and the fifth line, the key *Yao* (the leader) in the upper trigram (上下呼应). When the mission is righteous and straightforward, and goals high and realistic, people will support and follow (文明以说, 大亨以正, 革而当). Thus the progress of the course is expected to yield great achievements (行有嘉).

zhēng xiōng zhēn lì gé yán sān jiù yǒu fú
征 凶, 贞 厉。革 言 三 就,有 孚。

❖ Normally people would suspect and resist change. There are apparently some setbacks. The leading group meets and holds a series of consulting sessions on the innovative ideas (革言). They reach consensus that innovative actions must be taken for improvement. Then they disseminate decisions with a consistent message. They come out in unison, rather than poles apart (南辕北辙), to win people's trust

(有孚).

yǒu fú gǎi mìng huǐ wáng
有 孚 改 命。悔 亡。(悔亡: 无悔)

◆ The leading group believes that the common destination is correct, that they are doing something worthwhile, and that there is no repentance for doing it. At a certain milestone they will renew the goals (更新目标). They cannot be hesitative in the progress of the irreversible course (不归路) and they cannot afford to give up halfway (半途而废).

dà rén hǔ biàn yǒu fú
大 人 虎 变,有 孚。

◆ The virtuous quality of the Lord is manifested, like the stripes of a tiger that are shining and striking (其文炳, 鲜明耀眼, cf. "文" and "质" in Scenario 22). This analogizes the thrust for the change embodied by the top leader (变革之势, 迅猛如虎), as is represented by the fifth line (the key *Yao*), who is trustworthy and supported by his people (信赖, 支持).

Jūn zǐ bào biàn xiǎo rén gé miàn
君 子 豹 变,小 人 革 面。

◆ The virtuous quality of a noble man reflects the spots of a leopard that are luxuriantly dazzling (其文蔚, 光彩夺目). A leopard is characteristic of being adaptable to changing environments, from mountainous areas, undulating hills, to plains. Leopards launch different hunting strategies in accordance with the environmental characters. This analogizes the leader's fixed destination and flexible implementation (推行改革, 灵活如豹). For a smoother progress, the leader even advocates to revise the decrees and regulations (典章, 制度).

豹变: Jiang Tai Gong (姜太公) designed the structure of the military works, *The Six Series of Strategies* (《六韬》) in six books, borrowed the concept of the tiger's mighty power as the leader's attributes, to entitle Book IV "The Tiger Strategy" (卷四, 虎韬) as the selection criteria for generals; and adopted the leopard's adaptability to the battle array (军阵), to entitle Book V "The Leopard Strategy" (卷五, 豹韬).

- A base man, extremely submissive to the superior (顺以从君), is perceived mean with perceptions either shallow or hollow. He simply remains an iniquitous nature of his inner quality. The leader does not expect too much of him. It is fine so long as he appears agreeable (革面, not necessarily motivated 洗心). Never being spontaneous, he is reminded just to follow, or he will lag behind (跟风即可). Clearly, it is not so appropriate to treat a so – called base man (小人 *Xiaoren* with the above attitude and approach. In modern societies, the concept of a *Siaoren* comprises more complex elements, and the personality may not be "extremely submissive". Leaders have a tacit understanding of what it means by *Siaoren*, who is more difficult to deal with than those presenting strong resistance or conscious indifference.

The characters of an innovative leader

- Circumspect at the early stage of change;
- In keeping the momentum, presenting a striking image of the Tiger;
- In implementation, adaptable and flexible, like the Leopard.

Dì wǔ shí guà Dǐng Huǒ Fēng Dǐng Lí shàng Xùn xià

第五十卦 鼎 火风鼎(离上巽下)

Dǐng yuán jí hēng
鼎:元吉,亨。

Tuàn yuē Dǐng xiàng yě yǐ mù xùn huǒ hēng rèn yě
彖曰:鼎,象也。以木巽火,亨饪也。

Shèng rén hēng yǐ xiǎng shàng dì ér dà hēng yǐ yǎng shèng xián
圣人亨以享上帝,而大亨以养圣贤。

xùn ér ěr mù cōng míng róu jìn ér shàng xíng
巽而耳目聪明,柔进而上行,

dé zhōng ér yìng hū gāng shì yǐ yuán hēng
得中而应乎刚,是以元亨。

Xiàng yuē Mù shàng yǒu Huǒ Dǐng Jūn zǐ yǐ zhèng wèi níng mìng
象曰:木上有火,鼎。君子以正位凝命。

chū liù dǐng diān zhǐ lì chū pǐ dé qiè yǐ qí zǐ wú jiù
初六:鼎颠趾,利出否。得妾以其子,无咎。

jiǔ èr dǐng yǒu shí wǒ chóu yǒu jí bù wǒ néng jí jí
九二:鼎有实,我仇有疾,不我能即,吉。

jiǔ sān dǐng ěr gé qí xíng sè zhì gāo bù shí fāng yǔ kūi huǐ zhōng jí
九三:鼎耳革,其行塞,雉膏不食,方雨亏悔,终吉。

jiǔ sì dǐng zhé zú fù gōng sù qí xíng wò xiōng
九四:鼎折足,覆公餗,其形渥,凶。

liù wǔ dǐng huáng ěr jīn xuàn lì zhēn
六五:鼎黄耳,金铉,利贞。

shàng jiǔ dǐng yù xuàn dà jí wú bù lì
上九:鼎玉铉,大吉,无不利。

Xiàng yuē Dǐng diān zhǐ wèi bèi yě lì chū pǐ yǐ cóng guì yě
象曰:鼎颠趾,未悖也。利出否,以从贵也。

dǐng yǒu shí shèn suǒ zhī yě wǒ chóu yǒu jí zhōng wú yóu yě
鼎有实,慎所之也。我仇有疾,终无尤也。

dǐng ěr gé shī qí yì yě fù gōng sù xìn rú hé yě
鼎耳革,失其义也。覆公餗,信如何也。

huáng ěr zhōng yǐ wèi shí yě yù xuàn zài shàng gāng róu jié yě
黄耳,中以为实也。玉铉在上,刚柔节也。

Scenario 50
鼎 (Dǐng) The Tripod of Tripartite Balance

Symbol

火 Fire
风 Wind
Creation is the process of transformation.

The symbol: This hexagram is composed of the lower trigram of the Wind (风, 巽) and the upper trigram of the Fire (火, 离). The hexagram stands for two images—

1. 以木巽火,亨任。(亨: 烹 pēng)

The Wood (the symbol of the Wind), the Wind itself and the Fire above (木上有火) represent *Ding* (鼎 dǐng, tripod), a bronze vessel with two loop - shaped handles and tree legs (三足鼎) or four legs (四足鼎, quadripod) used as a cooking vessel (just like a wok or a cauldron) in ancient China.

2. 鼎,象。(dǐng xiàng)

The other function of *Ding* is more important for the ruler of a dynasty: It stands as the symbol of the state (立国重器, cf. "鼎祚" dǐngzuò, "the destiny of the state").

The theme: After the cooking process, food is ready to serve, as the new product out of the ingredients put in the tripod, the cooking vessel. The tripod as the instrument symbolizes the "new" ideas after synthesizing certain concepts (*Dingxin* 鼎新). In comparison with *Ge* (革) which means "innovation" (see Scenario 49), *Ding* stands for "creation", the formation of new things that did not exist before (调剂成新), or the process of transformation.

Apart from the essence of change addressed in the Rationale in Scenario 49 *Ge* (革), this is another aspect of the essence of change.

Principles: See to it that people are fitting in position, and suitable in disposition.

Xùn ér ěr mù cōng míng róu jìn ér shàng xíng
巽而耳目聪明,柔进而上行。
dé zhōng ér yìng hū gāng shì yǐ yuán hēng
得中而应乎刚,是以元亨。

❖ The ideal scenario of the subordinates to support the superior is represented by the responsive relationship between the second line (a whole line) and the fifth line (a broken line) in the hexagram: 1) they are in the middle of the trigram respectively (得中); 2) the subordinate embodies the nature of the Wind, namely, sharp, well-informed, modest, conformable and supportive, just like the legs of the tripod (鼎力支持); and 3) the superior represents the nature of the Fire, i. e., fervent and temperate, therefore the working relationship is positive, lively and dynamic (风风火火).

Shèng rén hēng yǐ xiǎng shàng dì dà hēng yǐ yǎng shèng xián hēng pēng
圣人亨以享上帝。大亨以养圣贤。(亨:烹)

❖ The Sage takes his food after making an offer to the Higher Being while the Lord dines after his assistants and advisors (men of worth) feast.

Note: Holding a memorial ceremony prior to the Zhou Dynasty was meant to offer sacrifice to the Higher Being (天帝); and from the Zhou Dynasty it was shifted to the Chinese Ancestors (人祖), to express the sincerity of inheriting what had gone down to posterity (赵吉惠, 1988). Such practice is still carried on in China, at a larger scale than ever, to commemorate Fu Xi, Huangdi, and Yandi (伏

羲，黄帝，炎帝）.

Jūn zǐ yǐ zhèng wèi níng mìng
君子以正位凝命。

◆ The noble man is qualified in his paramount position and ratified in his/state's mission to exercise his power for the sake of the state（行使权力，经济天下）. Resembling *Ding*（鼎），the symbol of the reign，the Lord/Emperor is upright at his throne；dignified and steady when publicizing his decrees（端正，稳重，沉稳）.

The phrases *Dingli*（鼎立 steady as a tripod）and *Dingzuo*（鼎祚 dǐngzuò，the destiny of the state）describe the significance of the symbol as "the stable status of the state".

定鼎：*Dingding* means that the position is stable and the foundation solid（稳固）. A main boulevard in Luoyang（洛阳）is named Dingding Road，which leads to the Wangcheng Square（王城广场 Capital Square）with the statues to Zhou Wu Wang（周武王）and Zhou Gong（周公），the founders of the Zhou Dynasty who moved the previous capital Haojing（镐京 hàojīng，south of Xi'an）of the State of Zhou.

Note that the Sage，Lord and noble man in the original text are used interchangeably.

In application，the concepts of *Dingli* and *Dingxin* emphasize that stabilizing the top and the situation is the prerequisite of doing new things，even for the same mission.

The handles and the carrying poles

Dǐng huáng ěr jīn xuàn lì zhēn
鼎黄耳，金铉，利贞。（铉：杠）
Dǐng yù xuàn dà jí wú bù lì
鼎玉铉，大吉，无不利。

◆ The handles of the tripod are made of brass alloys（represented by the

fifth line, a broken line that looks like a handle unoccupied). The "emptiness" of the handles allows the carrying poles to go through (利贞) so as to carry the tripod around (here, it refers to carry the tripod to the Lord when the food is ready to serve).

- The carrying poles (represented by the top line, a whole line) are made of metal inlaid with jade that is characteristic of adaptability to all situations (刚柔适宜, 动静不过).
- The yellow handles (黄耳) and poles inlaid with jade (玉铉) symbolize the characters of the top leader who is cool and collected. The moral to the story below of the cooks and the cooker supports the principles in this Scenario which remind the leader to identify the people who are "fitting in position, and suitable in disposition".

The cooks and the cooker

Dǐng diān zhǐ lì chū pǐ
鼎 颠 趾,利 出 否。
Dǐng yǒu shí shèn suǒ zhī
鼎 有 实, 慎 所 之。

- Putting the cooking vessel upside down, the cooks clear the varia inside the vessel and clean it to get ready for cooking.
- Now there are things substantial (the ingredients) in the tripod, meaning that the cooking vessel is full, and that the cooks have to attend to the process with care. This sub – scenario is represented by the second line (a whole line) in the hexagram. *Shi* (实) means "full of substances", which is a concept opposite of *Xu* (虚, "emptiness"). Refer to "the philosophy of *Xushi* (虚实)" in Scenario 61 中孚.

Dǐng ěr gé qí xíng sè zhì gāo bù shí
鼎 耳 革,其 行 塞。雉 膏 不 食。(革: 断)
Dǐng zhé zú fù gōng sù qí xíng wò
鼎 折 足,覆 公 餗,其 形 渥。(餗: 粥)

- The food is cooked and ready for the Lord, but the handles of the tripod are broken, thus making it difficult to handle when the cooks try to carry it. The chicken inside the tripod smells good but now the purpose seems to be spoiled (失其义) because the Lord cannot enjoy the food.
- The tripod is wobbly, tilting and one of the legs is broken. The porridge for the Lord is spilt onto the floor. What a mess! This indicates that some of the cooks are creative in cooking but clumsy in carrying things. They are scolded as "good for nothing" (成事不足, 败事有余). This sub – scenario implies that the leader needs to know the subordinates' strengths and weaknesses (知人善用), and not to assign jobs of importance to the incapable or careless ones (信任无能).

An essence of change

The nature of *Ge* and *Ding* (革, 鼎)—

Gé qù gù Dǐng qǔ xīn
革,去 故; 鼎 ,取 新。

- According to the Supplementary Comments (《杂卦传》in The Commentaries), *Ge* and *Ding* (革, 鼎) are two different concepts, although both mean "change". The former means doing things in new ways, and the latter doing new things (革故鼎新)—
  - 革, 去其旧: Change through innovation (see Scenario 49 *Ge* 革);
  - 鼎, 取其新: Change through creation, in a constructive way (see the shades of meaning in the table below).

Table 50 – 1. Change and scenarios: the shades of meaning

变革 biàngé	Change	Domain of usage
革新 géxīn	Innovation	Technology, process
创新 chuàngxīn	Creation	Ideology, policy
创意 chuàngyì	Creativity	Design, thinking
改革 gǎigé	Reform	Structure, system

Dì wǔ shí yī guà Zhèn Zhèn wèi Léi Zhèn shàng Zhèn xià

第五十一卦 震 震为雷(震上震下)

Zhèn hēng zhèn lái xì xì xiào yán yǎ yǎ

震:亨。震来虩虩,笑言哑哑。

Zhèn jīng bǎi lǐ bù sàng bǐ chàng

震惊百里,不丧匕鬯。

Tuàn yuē Zhèn hēng zhèn lái xì xì kǒng zhì fú xiào yán yǎ yǎ hòu yǒu zé yě

彖曰:震,亨。震来虩虩,恐致福。笑言哑哑,后有则也。

Zhèn jīng bǎi lǐ jīng yuǎn ér jù ěr yě

震惊百里,惊远而惧迩也。

chū kě yǐ shǒu zōng miào shè jì yǐ wèi jì zhǔ yě

出可以守宗庙社稷,以为祭主也。

Xiàng yuē Jiàn Léi Zhèn Jūn zǐ yǐ kǒng jù xiū shēn

象曰:洊雷,震;君子以恐惧修身。

chū jiǔ zhèn lái xì xì hòu xiào yán yǎ yǎ jí

初九:震来虩虩,后笑言哑哑,吉。

liù èr zhèn lái lì yì sàng bèi jī yú jiǔ líng wù zhú qī rì dé

六二:震来厉,亿丧贝。跻于九陵,勿逐,七日得。

liù sān zhèn sū sū zhèn xíng wú shěng jiǔ sì zhèn suì ní

六三:震苏苏,震行,无眚。九四:震遂泥。

liù wǔ zhèn wǎng lái lì yì wú sàng yǒu shì

六五:震往来厉,亿无丧,有事。

shàng liù zhèn suǒ suǒ shì juéjué zhēng xiōng

上六:震索索,视矍矍,征凶。

zhèn bù yú qí gōng yú qí lín wú jiù

震不于其躬,于其邻,无咎。

Xiàng yuē Zhèn lái xì xì kǒng zhì fú yě xiào yán yǎ yǎ hòu yǒu zé yě

象曰:震来虩虩,恐致福也。笑言哑哑,后有则也。

zhèn lái lì chéng gāng zhèn sū sū wèi bù dàng yě zhèn suì ní

震来厉,乘刚。震苏苏,位不当也。震遂泥,

wèi guāng zhèn wǎng lái lì wěi xíng qí shì zài zhōng dà wú sàng yě

未光。震往来厉,危行。其事在中,大无丧也。

zhèn suǒ suǒ wèi dé zhōng yě suī xiōng wú jiù wèi lín jiè yě

震索索,未得中也。虽凶无咎,畏邻戒也。

Scenario 51
震 (Zhèn) The Pounding Thunders

Symbol

雷 Thunder
雷 Thunder
The valor of the Thunders raises people's vigor.

The symbol: This hexagram comprises both lower and upper trigrams of the Thunder (雷, 震). The overlapping Thunders (洊 jiàn: double) manifest their striking functions, i. e., moving people (震动 Zhèn dòng). Therefore the double – Thunder Scenario is the symbol of striving to move forward (奋进之象).

The theme: Thunders are mighty. They are striking and frightening, to give people a scary feeling; and they can be stimulating (震动), too, to enhance people's enthusiasm. They may function as a strong signal to raise people's subconscious thinking, when scared, to the conscious level so as to adjust their actions, to avoid misfortune to happen (恐致福 kǒng zhì fú). When people are more conscious, they are able to see the directions more clearly and to align their efforts for further progress (亨通).

The might of the thunders

震者,动也。(Zhèn zhě dòng yě)

- In the Sequential Descriptions (《序卦传》in the Commentaries), the effects of *Zhen* (震) are described as the feelings in the receivers—*Dong* (动), meaning the mighty power moves others (共振: resonance).

❖ Pounding thunders possess the mighty power: astounding, awesome and inspiring (雷动，威势，振奋). People's reactions to thunders and lightning vary: shocked, startled (惊惧，恐愕) or inspired (震动) by the valor to enhance their vigor to be more progressive.

Virtue: A noble man of great composure

zhèn jīng bǎi lǐ jīng yuǎn ér jù ěr bù sàng bǐ chàng
震 惊 百 里，惊 远 而 惧 迩。不 丧 匕 鬯 。

(迩: 近; 遐迩 xiá'ěr: 远近) (鬯: a wine made from corn and tulips)

▪ The stunning thunders are heard near and far. At a memorial ceremony, the noble man, with great composure (镇定自若), is holding steadily a spoonful of wine that does not spill. Thus he is the respectable and qualified master for memorial ceremonies (守宗庙社稷，以为祭主).

百里: Literally, *Baili* is an area of 100 *li*2 (1 *li* = 500 meters or 1/2 km).

In the *Zhou Dynasty* (周朝), the largest area of land granted by the Lord to a prince (诸侯) was about 600 square *li* (c. 150 km2). This implies that the princes are supposed to feel the mighty power when hearing the thunders that embody the power of the Lord.

Jūn zǐ yǐ kǒng jù xiū shēn
君 子 以 恐 惧 修 身。

▪ Regarding the lightning as an enlightening element, the noble man highlights his self – cultivation and accentuates his sense of crisis. He reflects periodically on his areas of concerns consciously and conscientiously (省察己过) and is vigilant not to jump to a conclusion.

The thunders and lightning

震来虩虩。(zhèn lái xìxì)

▪ The thunders – bolts are crushing (雷霆万钧).

○ 恐致福: The natural phenomenon symbolizes a strong signal of strik-

ing changes or thrusts from the government, society or an organization, for people to know their directions, anticipate crises, and to take preemptive actions to avoid misfortune to befall. The sense of crisis brings about blessing.

○ 后有则: People are happy after the startling thunderstorm because the principles are clearer for them to observe. They will not act recklessly (不贸然) or presumptuously afterwards (不妄行).

震来厉。(zhèn lái lì)

▪ The lightning is so frightening, and the thunders stunning. People dare not glance at the lightning or go ahead to walk in a tempest.

Note the conspicuous contrast between the reaction of the above noble man and that of the common people.

Dì wǔ shí èr guà Gèn Gèn wèi Shān Gèn shàng Gèn xià

第五十二卦 艮 艮为山(艮上艮下)

Gèn gèn qí bèi bù huò qí shēn xíng qí tíng bù xiàn qí rén wú jiù
艮:艮其背,不获其身。行其庭,不见其人。无咎。

Tuàn yuē Gèn zhǐ yě shí zhǐ zé zhǐ shí xíng zé xíng
彖曰:艮,止也。时止则止,时行则行。

dòng jìng bù shī qí shí qí dào guāng míng
动静不失其时,其道光明。

gèn qí zhǐ zhǐ qí suǒ yě shàng xià dí yìng bù xiāng yǔ yě
艮其止,止其所也。上下敌应,不相与也。

shì yǐ bù huò qí shēn xíng qí tíng bù xiàn qí rén wú jiù yě
是以不获其身,行其庭,不见其人,无咎也。

Xiàng yuē Jiān Shān Gèn Jūn zǐ yǐ sī bù chū qí wèi
象曰:兼山,艮。君子以思不出其位。

chū liù gèn qí zhǐ wú jiù lì yǒng zhēn
初六:艮其趾,无咎,利永贞。

liù èr gèn qí féi bù zhěng qí suí qí xīn bù kuài
六二:艮其腓,不拯其随,其心不快。

jiǔ sān gèn qí xiàn liè qí yín lì xūn xīn
九三:艮其限,列其夤,厉薰心。

liù sì gèn qí shēn wú jiù
六四:艮其身,无咎。

liù wǔ gèn qí fǔ yán yǒu xù huǐ wáng
六五:艮其辅,言有序,悔亡。

shàng jiǔ dūn gèn jí
上九:敦艮,吉。

Xiàng yuē Gèn qí zhǐ wèi shī zhèng yě bù zhěng qí suí wèi tuì tīng yě
象曰:艮其趾,未失正也。不拯其随,未退听也。

gèn qí xiàn wēi xūn xīn yě gèn qí shēn zhǐ zhū gōng yě
艮其限,危薰心也。艮其身,止诸躬也。

gèn qí fǔ yǐ zhōng zhèng yě dūn gèn zhī jí yǐ hòu zhōng yě
艮其辅,以中正也。敦艮之吉,以厚终也。

Scenario 52
艮 (Gèn) The Igniter and the Brake

Symbol

山 Mountain
山 Mountain
Self – controlling goes.

The symbol: This hexagram comprises both lower and upper trigrams of the Mountain (山, 艮). There are three components in this symbol:

1) the two overlapping Mountains (兼山) present an obvious expelling nature in their relationships among the three pairs of *Yao* (爻) in the two trigrams (上下敌应, 不相与), resulting in nullifying the forces from each of them. Hence the symbol of *Gen* (艮), "putting on hold" is amplified as "Self – controlling";
2) with the feature of the Soft that likes to stay in stillness (the two broken lines at the bottom and middle of the trigram of the Mountain), the concept of tranquility (下静为止) is intensified in this hexagram (寂然静止); and
3) the image of the Mountain, when doubled, appears more majestic and steady, as in the Chinese phrase—

wēi rán yì lì zhuāng zhòng chén wěn
巍然屹立, 庄 重 沉 稳.

The theme: When a person is held by the back, he is in stillness (艮其背, 不获其身), which implies "self – controlling", the symbolic meaning of this Scenario of *Gen* (艮 Gèn, cf. Scenario 9 *Xiao Xu* 小畜, about controlling by external forces). The thematic mean-

ing of this Scenario is a person's correct reading of the situation and taking actions accordingly—to stop, continue or to speed up:

shí zhǐ zé zhǐ shí xíng zé xíng
时止则止,时行则行.

Principle 1: Use good judgment on the timing to ignite or to brake.

shí zhǐ zé zhǐ shí xíng zé xíng
时止则止,时行则行。
dòng jìng bù shī qí shí qí dào guāng míng
动静不失其时,其道光明。

◆ When it is time to stop, bring things to a halt; when it is time to go, make a move. Either to remain stillness or keep moving, it is the grasp of the timing, which determines the future.

In application, about the action of stopping, stepping on the brake must be rationalized (艮其止, 止其所当止); about the mechanism of controlling, there must be a sound ignition – brake system in overcoming the inertia, which requires the doer to—

○ read the situation and use his good judgment (知止, 知机);

○ be conscious of the constraints (制约因素); and

○ beware of the factors that are not under the doer's control.

This principle is applicable when a leader takes over an organization and considers stopping certain conventional practices. In international negotiations, this is also an important guiding principle in dealing with complicated situations. The late Premier Zhou Enlai (周恩来) often instructed his ministers to apply this principle in their work on diplomatic relations with other countries (see "从朝鲜停战谈判看周恩来的决策艺术",《东方军事快讯》October 15, 2006).

Principle 2: Influence within the influence circle.

Jūn zǐ yǐ sī bù chū qí wèi
君子以思不出其位。

- When contemplating matters at hand, the noble man is mindful of his perspective and perceptions to ensure that he is not a busybody, going across the border line to intervene others´work. He sets clear restrictions, articulates his span of control, and acts within his influence circle (不超越, 不干预).
- This noble man holds firm his beliefs, and is consistently guided by them (坚定信念, 以一贯之).

  Once I paid a visit to a historical Buddhist site in Sanya, Hainan Province (三亚, 海南省). Before walking through a decorated memorial archway (牌楼), I caught sight of the two striking Chinese characters on it, which read "一贯" (*Yi Guan*, "Be Consistent"), and started to wonder the two Chinese characters on the other side. They turned out equally striking—"不二" (*Bu Er*, "No Alternatives"). The four Chinese characters are simple and profound.

Attributes: Self – controlling, tranquil, articulate, and consistent

Analogies of a person placing restrictions on his body

gèn qí zhǐ wú jiù lì yǒng zhēn
艮 其 趾,无 咎,利 永 贞。
gèn qí féi bù zhěng qí suí qí xīn bù kuài
艮 其 腓,不 拯 其 随,其 心 不 快。(腓: 小腿肚; 拯: 抬, 举)

- Confining his toes, he is able to move around (represented by the bottom line, a broken line, in the hexagram).

  A little restriction does not affect the person to be upright and to continue on the right way (未失正).
- When the calves of his legs are confined, he feels the discomfort and cannot move easily, and his toes cannot move either.

  This analogizes a leader who needs to have downward consulting occasionally (退而听下位).

gèn qí xiàn liè qí yín lì xūn xīn
艮 其 限,列 其 夤,厉 薰 心。(限: 界, 腰; 列 = 裂; 夤: 腰肌)

gèn qí shēn wú jiù
艮其身,无咎。

- Confining his waist, he starts to have a burning anxiety (心急如焚) because the psoas feels like tearing. The third line, a whole line, in the hexagram stands for the waist that is the dividing "line" (界限), with the muscles around, of the upper and lower parts of the body.
  This sub – scenario is likened to the vertical and horizontal relationships among a group of people who are not getting along well (不和睦相处) and the group is at the verge of falling apart. The non – response relationships among the three pairs of *Yao* (爻) in the two trigrams of the hexagram represent the features of such a situation.
  Since the upper part of the body determines the stability, just like the feature of the Mountain, this implies that self – controlling should be moderate, not overdone (适可而止).

gèn qí fǔ yán yǒu xù
艮其辅,言有序。(辅: 面颊)

- Applying restraints to his cheeks, he feels keenly that the movement of his mouth is limited. This implies that one has to be careful in wording to avoid unsolicited problems (出口成灾, "病从口入, 祸从口出"), and that when talking, the person must organize his ideas well, and express them coherently. Being articulate entails a coherent train of thought; clear thinking, which was reiterated to the students by the then Harvard President Derek Bok throughout his 20 – year term in office (1971 – 1991); and a second thought at the lightning speed. A 2 – second pause works very well, especially for a VIP.

Dì wǔ shí sān guà Jiàn Fēng Shān Jiàn Xùn shàng Gèn xià

第五十三卦 渐 风山渐(巽上艮下)

Jiàn nǚ guī jí lì zhēn

渐:女归吉,利贞。

Tuàn yuē Jiàn zhī jìn yě nǚ guī jí yě jìn dé wèi wǎng yǒu gōng yě

彖曰:渐之进也,女归吉也。进得位,往有功也。

jìn yǐ zhèng kě yǐ zhèng bāng yě qí wèi gāng dé zhōng yě

进以正,可以正邦也。其位刚得中也。

zhǐ ér xùn dòng bù qióng yě

止而巽,动不穷也。

Xiàng yuē Shān shàng yǒu Mù Jiàn Jūn zǐ yǐ jū xián dé shàn sú

象曰:山上有木,渐。君子以居贤德善俗。

chū liù hóng jiàn yú gān xiǎo zǐ lì yǒu yán wú jiù

初六:鸿渐于干,小子厉,有言,无咎。

liù èr hóng jiàn yú pán yǐn shí kàn kàn jí

六二:鸿渐于磐,饮食衎衎,吉。

jiǔ sān hóng jiàn yú lù fū zhēng bù fù fù yùn bù yù xiōng

九三:鸿渐于陆,夫征不复,妇孕不育,凶。

lì yù kòu liù sì hóng jiàn yú mù huò dé qí jué wú jiù

利御寇。六四:鸿渐于木,或得其桷,无咎。

jiǔ wǔ hóng jiàn yú líng fù sān suì bù yùn zhōng mò zhī shèng jí

九五:鸿渐于陵,妇三岁不孕,终莫之胜,吉。

shàng jiǔ hóng jiàn yú lù qí yǔ kě yòng wèi yí jí

上九:鸿渐于陆,其羽可用为仪,吉。

Xiàng yuē Xiǎo zǐ zhī lì yì wú jiù yě yǐn shí kàn kàn bù sù bǎo yě

象曰:小子之厉,义无咎也。饮食衎衎,不素饱也。

fū zhēng bù fù lí qún chǒu yě fù yùn bù yù shī qí dào yě

夫征不复,离群丑也。妇孕不育,失其道也。

lì yòng yù kòu shùn xiāng bǎo yě huò dé qí jué shùn yǐ xùn yě

利用御寇,顺相保也。或得其桷,顺以巽也。

zhōng mò zhī shèng jí dé suǒ yuàn yě

终莫之胜,吉,得所愿也。

qí yǔ kě yòng wèi yí jí bù kě luàn yě

其羽可用为仪,吉,不可乱也。

Scenario 53
渐 (Jiàn) The Hovering Swan Geese

Symbol

风 Wind

山 Mountain

Highness is reached through continuous accumulation of merits.

The symbol: This hexagram is composed of the lower trigram of the Mountain (山, 艮) and the upper trigram of the Wind (风, 巽). "Trees prospering in the Mountains" (山上有木) represents a picturesque symbol of gradual development—the Mountain, whose symbol is *Gen* (艮 = 止), projects a majestic image (高山仰止); and the Wind, whose symbol is *Xun* (巽), signifies gentle breezes (和风).

The theme: The Wind, also standing for "wood", one of the Five Elements (五行), symbolizes trees. That the trees are tall in the Mountain is the result of a gradual and continual process of growth (渐之进 jiàn zhī jìn). Hence the thematic point of *Jian* (渐 Jiàn) is "advancing gradually in due order" (循序渐进) to reach desired substantial achievements (利贞), like the trees in the mountains (止而巽 zhǐ ér xùn).

The symbol of Swan Goose (鸿雁): In the Chinese culture, swan goose, known for loyalty, is a mascot (吉祥物) for marriage. As *Xun* (巽) embodies the eldest daughter (长女) of a family, and *Gen* (艮) embodies the third son (少男) of another family, this Scenario naturally takes marriage as the sub - scenario to illustrate

the theme of "gradual process" (see the Marriage Rites in Principle 1). Hence the Female is the heroine in this Scenario, with the swan goose as the medium (cf. in Scenario 31 *Xian* 咸, the Male is the heroic image; and the theme is "greatness grows from tolerance").

Attributes: Adaptability, tranquility against impetuosity

Value: Dignity

Virtue: Continuous accumulation of merits for social improvement

Jūn zǐ yǐ jū xián dé shàn sú
君子以居贤德善俗。(居:积)

- The noble man, seeing the symbol of this Scenario, has his virtuous conduct reinforced to expand his span of contributions to the improvement of customs and folkways (渐积贤良品德). Such a notable quality of the noble man is the result of gradual and continuous accumulation of merits (渐进之功).
- 风俗, 习惯: Social conventions and folk customs; the standards of conventional routines; ritual and habitual practice considered as appropriate and as an integral part of life. The noble man's work is on customizing and standardizing the processes and procedures of such practices. In China, there are numerous folk customs in the 56 ethnic nationalities, which are classified in nine categories, namely, Festivals, Rites, Wedding, Recreation, Dress and Fashion, Handicraft, Taboos, Food and Drinks, and Beliefs (节日, 仪礼, 婚姻, 游艺, 服饰, 工艺, 禁忌, 饮食, 信仰). Systematic researches on folk customs only started in the 1980s (雪犁, 1994). People are realizing the dual functions of customs—maintaining social stability and promoting social progress.
- 美德, 善行: Virtues comprising three components—1) *morality*, conformity with a standard of right; 2) *conduct* perceived objectively as beneficial to others; and 3) *merit*, a commendable quality. In recent years, the Chinese government advocated a campaign of promoting people's especially the younger generation's sense of responsibility and

patriotism, in terms of principles, values and virtues ("八荣八耻"). Thus standardizing conventions and moral standards have gone beyond scholars' and researchers' work to educational practitioners' work with a prevailing influence on all walks of life. Since some people, when addressing this area, use the key terms interchangeably, like morality and ethics, there is a need to clarify the shades of meaning as follows –

- 品德: Moral characters as the intrinsic quality. *De* (德) means the virtuous conduct of a person that possesses a power of imposing positive influence on others and the environment he lives in.
- 道德: Morality, the societal and religious standards and regulations on the right and the wrong (refer to Scenario 32).
- 伦理: Ethics, the organizational code of conduct specifying good or bad behavior. For example, it is ethical to "keep one's promise" made to another familiar person with whom the former has a working relationship. It would be unthinkable to apply this code to a person talking to a stranger on the street.
- 道 – 德: In Laozi's *Tao Te Ching* (《道德经》), there are 81 passages which are divided into two parts. Part I comprises 37 passages entitled *Tao Ching* (道经), "the Way of the Ways"; and Part II 44 passages as *Te Ching* (德经), the "Power of the Way".

Principle 1: A solid power base is built up bit by bit.

Jiàn zhī jìn nǚ guī jí
渐 之 进,女 归 吉。(归: 出嫁)

◆ The gradual process of (institutional) development is likened to that of marriage which, according to the Chinese tradition (the Han ethnic nationality 汉族), follows the Marriage Rites (六礼) which embrace six developmental stages, namely, "Introduction, Connection, Confirmation, Registration, Decision on the date, and Wedding" (纳采, 问名, 纳吉, 纳征, 请期, 亲迎, originally stipulated by Fu Xi 伏羲).

jìn dé wèi wǎng yǒu gōng
进得位，往有功。

- The eldest daughter is married to a family on a lucky date. She may not be fully accepted in the new domestic environment. Gradually she builds up positive elements for her to be taken as a member and to make contributions (打开局面).

jìn yǐ zhèng zhǐ ér xùn
进以正。止而巽。

- Step by step, she consolidates her "power base" and becomes righteously a key member. She does her bit, accumulates credibility and builds up her dignity (山：止，庄重) but never goes across the border of responsibilities (止，不过分). She is docile, too, like the gentle wind (巽). Commenting on her deeds, the *Tuan* (《彖传》) of the Ten Commentaries of *Yi Jing* states that her adaptability and appropriateness prove her suitability to be a leading figure in the family, and that as long as people like her strive to move forward, infinite possibilities of the best prospective life lie in front of them (动不穷). An official with such capacity of the heroine is able to govern the state (可以正邦) because she is firm in her right destination and stable in the right position (represented by the fifth line, a whole line 其位刚得中), also because she possesses a disposition of modesty against arrogance, tranquility against impetuosity (谦和沉静，不骄不躁).

Principle 2: Reach self - actualization through a rational chain of actions.

The fable of a flock of swan geese

hóng jiàn yú gān xiǎo zǐ lì yǒu yán wú jiù
Scene 1. 鸿渐于干。小子厉，有言，无咎。(干：河岸 river bank)

A flock of swan geese lands on the bank of a river.

This is analogized to the sub – scenario where the newly married husband is somehow short tempered. Sometimes his comments sound hurting (中伤). However, the wife does not mind because she is aware that 1) he does not mean to harm; and 2) he is green and unhappy, not because of her, but because of a perplex situation prior to the marriage that has been puzzling him, and that there was, and still is, little hope for him to advance from the bottom of the hierarchy, which is represented by the non – response relationship between the first line (the husband) and the fourth line (his superior), a pair of broken lines (*Yin Yao* 阴爻).

hóng jiàn yú pán yǐn shí kàn kàn
Scene 2. 鸿 渐 于 磐,饮 食 衎 衎 *。(衎 kàn: see note)

The swan geese are slowly halting onto a gigantic rock, a platform on which they enjoy the food they get hold of. They rock is supposed to be stable (安稳), as they assume. And they take it as a place to put up for a time being (落脚). The second line stands for the ministerial position (臣位) and the fifth line the Lord (君位) who pays salaries (俸禄). The ministers regard the food as what they have earned, instead of taking it as being given (不素饱: 不是白吃饭).

hóng jiàn yú lù
Scene 3. 鸿 渐 于 陆。(陆: 高平地)

Next the swan geese are slowly tottering up to an upland nearby. They can tell that they are getting into an unfavorable situation simply because they are water birds and the highland is not suitable for them. The third line of the lower trigram that does not have a responsive relationship with the top line (also a whole line 阳爻) of the upper trigram indicates this situation.

hóng jiàn yú mù huò dé qí jué wú jiù
Scene 4. 鸿 渐 于 木,或 得 其 桷,无 咎。(桷: 枝)

Then the swan geese are moving slowly up the hill into the woods.

They perch on some horizontal branches of the trees (the forth line, a broken line). They take it naturally (顺从自然) to stay in this place because they know that it is a transitional period of time (过渡期). Not like other birds who return to the woods (鸟投林) in the evenings and take the place for granted, the swan geese stay here temporarily (暂栖身) before going up.

hóng jiàn yú líng zhōng mò zhī shèng jí
Scene 5. 鸿 渐 于 陵, 终 莫 之 胜 ,吉。

Now the swan geese are flying up the hill (乘风, the fifth line). There have been hurdles along the way but they can be overcome (有障碍, 能克服). This symbolizes that the noble heroine gets onto the dignified position (君得尊位), thus reaching her self – actualization (得所愿), and that she has found the right place which she deserves: The pair of *Yao* responses—between the fifth line, a whole line as the key *Yao* (主爻, standing for the heroine and the second line, a broken line as her subordinates (尊位得中, 行君道, 与下属刚柔结合).

hóng jiàn yú lù qí yǔ kě yòng wèi yí jí
Scene 6. 鸿 渐 于 陆,其 羽 可 用 为 仪,吉。(陆: the tiptop)

Finally the swan geese are hovering over the tiptop of the Mountain, in their usual V shape (in Chinese, the shape is described as *Ren* 人, 井然有序). They produce an image of splendid glory (荣华) without giving others an impression of arrogance. Their feather can be used for decoration (just like peacock feather that people use for decoration).

The moral to this fable is that sequential steps/procedures must be followed in order to develop well (缓进, 按部就班, 不逾越次序).

* Note: 饮食衎衎 (yǐnshí kànkàn)

There are several scenarios in *Yi Jing* where food is mentioned, such as "dieting" in Scenario 27 颐; "cooking" in Scenario 50 鼎; "eating" in this Scenario 渐; and "drinking" in Scenario 64 未济.

The Recipe for the Royalty ("本味篇") is the first cook book in China, in *Lushi Chunqiu* (《吕

氏春秋》Book XIV) by Lu Buwei (吕不韦？~235 B. C.) with the earliest recipe (c. 3600 years ago) from Yiyin (伊尹) who had served the last emperor Jie (桀) in the Court of the Xia Dynasty (夏朝) before he assisted Tang (汤, coincidently, the same character and sound as "soup"), the first emperor of the Shang Dynasty (商朝, see Scenario 49 *Ge* 革).

Dì wǔ shí sì guà Guī Mèi Léi Zé Guī mèi Zhèn shàng Duì xià

第五十四卦 归妹 雷泽归妹(震上兑下)

Guī mèi zhēng xiōng wú yōu lì

归妹:征凶,无攸利。

Tuàn yuē Guī mèi Tiān Dì zhī dà yì yě tiān dì bù jiāo ér wàn wù bù xīng

彖曰:归妹,天地之大义也。天地不交,而万物不兴。

Guī mèi rén zhī zhōng shǐ yě yuè yǐ dòng suǒ guī mèi yě

归妹,人之终始也。说以动,所归妹也。

zhēng xiōng wèi bù dàng yě wú yōu lì róu chéng gāng yě

征凶,位不当也。无攸利,柔乘刚也。

Xiàng yuē Zé shàng yǒu Léi Guī mèi Jūn zǐ yǐ yǒng zhōng zhī bì

象曰:泽上有雷,归妹。君子以永终知敝。

chū jiǔ guī mèi yǐ dì bǒ néng lǚ zhēng jí

初九:归妹以娣,跛能履,征吉。

jiǔ èr miǎo néng shì lì yōu rén zhī zhēn

九二:眇能视,利幽人之贞。

liù sān guī mèi yǐ xū fǎn guī yǐ dì

六三:归妹以须,反归以娣。

jiǔ sì guī mèi qiān qī chí guī yǒu shí liù wǔ Dì Yǐ guī mèi

九四:归妹愆期,迟归有时。六五:帝乙归妹,

qí jūn zhī mèi bù rú qí dì zhī mèi liáng yuè jī wàng jí

其君之袂不如其娣之袂良。月几望,吉。

shàng liù nǚ chéng kuāng wú shí shì kuī yáng wú xuè wú yōu lì

上六:女承筐无实,士刲羊无血。无攸利。

Xiàng yuē Guī mèi yǐ dì yǐ héng yě bǒ néng lǚ jí xiāng chéng yě

象曰:归妹以娣,以恒也。跛能履,吉,相承也。

lì yōu rén zhī zhēn wèi biàn cháng yě guī mèi yǐ xū wèi dàng yě

利幽人之贞,未变常也。归妹以须,未当也。

qiān qī zhī zhì yǒu dài ér xíng yě

愆期之志,有待而行也。

Dì Yǐ guī mèi bù rú qí dì zhī mèi liáng yě

帝乙归妹,不如其娣之袂良也。

qí wèi zài zhōng yǐ guì xíng yě shàng liù wú shí chéng xū kuāng yě

其位在中,以贵行也。上六无实,承虚筐也。

Scenario 54
归妹 (Guī Mèi) The Merry Marriage

Symbol

雷 Thunder

泽 Swamp

Find the right people who are competent and compensative.

The symbol: This hexagram is composed of the lower trigram of the Swamp (泽, 兑) and the upper trigram of the Thunder (雷, 震). The Thunder above the Swamp (泽上有雷) stands for a scenario that the Swamp follows the Thunder (相从之象, 雷动泽随). The Thunder represents the Masculinity while the Swamp the Femininity, hence the combination of the two elements stands as the symbol of marriage *Guimei* (归妹 Guī Mèi).

The theme: The symbol of the Swamp is *Dui* (兑 = 悦), and the symbol of the Thunder is *Zhen* (震 = 动). The Swamp is happy and the Thunder is touched, indicating that the two fall in love. It is on the base of love that there is a merry marriage between them (说以动).

The rationale:
Tiān Dì bù jiāo ér wàn wù bù xīng
天 地 不 交,而 万 物 不 兴。
Guī mèi rén zhī zhōng shǐ Tiān Dì dà yì
归 妹,人 之 终 始,天 地 大 义。

Without the marriage of the *Yin* and the *Yang* (embodied by the Earth and the Sky), there would not be prosperity of all

the things in nature. Just like the interweaving relationships between the Sky and the Earth, marriage between the two opposite genders initiates the ancestry of the following generations (繁衍). Marriage must follow certain principles, and the fundamental one is love.

Principle: Adjust and adapt to new situations to ensure sustainability.

Jūn zǐ yǐ yǒng zhōng zhī bì
君子以永终知敝。(敝 = 弊)

- Since marriage is the starting point for a couple to establish their family life, the noble man advises: 1) be serious about picking the right person as one's spouse; and 2) beware of his/her shortcomings so as to adjust and adapt to the new situation to ensure a sustainable relationship.

  Inspiration: Picking the right people is crucial for organizational leaders. As General Powell puts it, "hire talent and values, not just resumes", "seek value alignment", and "hire people who compensate for your own weaknesses" (Harari, 2003).

  Application: Know your shortcomings, and know the shortcomings of others, too. Take actions compensative to the others' shortcomings as an approach to others.

The Princesses of *Di Yi*

Guī mèi yǐ dì zhēng jí miǎo néng shì lì yōu rén zhī zhēn
归妹以娣。征吉。眇能视,利幽人之贞。

- The princess is going to be married, who will be accompanied by her younger sister. The bottom line (阳爻) indicates that the princess sticks to chastity firmly (贞节).
- Some problems in one of her eyes affect her vision. This analogizes that

young women should observe the moral code (幽居深闺).

Guī mèi yǐ xū fǎn guī yǐ dì
归 妹 以 须,反 归 以 娣。(须: 待)
Guī mèi qiān qī chí guī yǒu shí
归 妹 愆 期,迟 归 有 时。(愆: 延迟)
Dì Yì guī mèi qí jūn zhī mèi bù rú qí dì zhī mèi liáng
帝 乙 * 归 妹,其 君 * 之 袂 不 如 其 娣 之 袂 良 。
yuè jī wàng jí
月 几 望 *,吉。(see note)

- The princess is expecting the wedding date. Her younger sister is not behaving herself and may be asked to return to the palace. The princess postpones the wedding in an attempt to pick the most ideal spouse.
- The princess of the Emperor Di Yi (the fifth line, a broken line, standing for docility 柔顺, in the middle of the upper trigram 中正) is married on the 16th of the month to a minister (the second line, a whole line 阳刚). She remains her dignity (以尊贵下嫁于臣) although the sleeves of her younger sister's dress are more fashionable than hers.

nǚ chéng kuāng wú shí shì kuī yáng wú xiě wú yōu lì
女 承 筐 无 实,士 刲 羊 无 血,无 攸 利。(刲: 割)

- The wedding ceremony is followed by the memorial ceremony. The basket held by the bride is empty (虚筐, no sacrifice); and the sheep butchered by the bridegroom has no blood to shed, which is a prognostic of the virtual marriage (有名无实) that may not last long.

In this Scenario, marriage is used as a medium to express the principle. It must be pointed out that the ancient principle for marriage was rational but the traditional perception on gender was stereotyped:

○ it advocated "male superiority vs. female inferiority" (男尊女卑);

○ it emphasized female chastity, mainly docility (柔顺为本) as the moral code, and stipulated that the wife's sole role was the "internal assistant" (贤内助).

Such perception was systemized by Confucius and became a Confucian

moral code for women to observe, which has been obsolete.

Issues and Inspirations

- Sex role in societies and institutions has been a sensitive topic to many people because of controversial opinions. Male privilege simply cannot be justified. Hence people, especially leaders, have to be aware of the parameters of their language and action to express *correct* opinions.
- In the academia, it is sensible, appropriate and acceptable to take a sociological perspective and a "gender – difference" approach. For example, there are research areas such as differences in "leadership styles", "solving work – related problems", "establishing work – related relationships", etc. (see the works at the Center for Creative Leadership, in Hughes, et al, 1999).
- Understanding cultural differences is an appreciated approach in sociology and management, especially in international business. The level of awareness needs to be further raised because stereotypical statements are still heard sometimes, as in ethnocentrism. Cultures are different, no one can be claimed to be better than others. One anecdote is telling, which goes like this: A tourist was talking to a native American. Seeing her wearing a string of crocodile teeth, the tourist asked, "Why are you wearing that kind of necklace? Look at my pearl necklace." The Indian retorted, "It requires more courage to open the mouth of a crocodile."

* Note: Emperor Di Yi was the father of the last emperor Zhou Wang (纣王帝辛) of the Shang Dynasty (商朝, see Scenario 11 *Tai* 泰).

Jun (君) was the courtesy title used to address the princess who was married to Zhou Wen Wang (周文王). *Jiwang* (几望 = 既望), the 16th of a lunar month ("十五月亮十六圆", see Scenario 9 *Xiao Xu* 小畜).

Dì wǔ shí wǔ guà Fēng Léi Huǒ Fēng Zhèn shàng Lí xià

第五十五卦 丰 雷火丰(震上离下)

Fēng hēng wáng jiǎ zhī wù yōu yí rì zhōng

丰:亨,王假之。勿忧,宜日中。

Tuàn yuē Fēng dà yě míng yǐ dòng gù fēng wáng jiǎ zhī shàng dà yě

彖曰:丰,大也。明以动,故丰。王假之,尚大也。

wù yōu yí rì zhōng yí zhào tiān xià rì zhōng zé zè yuè yíng zé shí

勿忧,宜日中,宜照天下。日中则昃,月盈则食,

tiān dì yíng xū yǔ shí xiāo xī ér kuàng yú rén hū kuàng yú guǐ shén hū

天地盈虚,与时消息,而况于人乎?况于鬼神乎?

Xiàng yuē Léi Diàn jiē zhì Fēng Jūn zǐ yǐ zhé yù zhì xíng

象曰:雷电皆至,丰。君子以折狱致刑。

chū jiǔ yù qí pèi zhǔ suī xún wú jiù wǎng yǒu shàng

初九:遇其配主,虽旬无咎,往有尚。

liù èr fēng qí bù rì zhōng xiàn dǒu wǎng dé yí jí yǒu fú fā ruò jí

六二:丰其蔀,日中见斗,往得疑疾,有孚发若,吉。

jiǔ sān fēng qí pèi rì zhōng xiàn mèi zhé qí yòu gōng wú jiù

九三:丰其沛,日中见沫,折其右肱,无咎。

jiǔ sì fēng qí bù rì zhōng xiàn dǒu yù qí yí zhǔ jí

九四:丰其蔀,日中见斗,遇其夷主,吉。

liù wǔ lái zhāng yǒu qìng yù jí shàng liù fēng qí wū bù qí jiā

六五:来章,有庆誉,吉。上六:丰其屋,蔀其家,

kūi qí hù qù qí wú rén sān suì bù xiàn xiōng

窥其户,阒其无人,三岁不见,凶。

Xiàng yuē Suī xún wú jiù guò xún zāi yě yǒu fú fā ruò xìn yǐ fā zhì yě

象曰:虽旬无咎,过旬灾也。有孚,发若,信以发志也。

fēng qí pèi bù kě dà shì yě zhé qí yòu gōng zhōng bù kě yòng yě

丰其沛,不可大事也。折其右肱,终不可用也。

fēng qí bù wèi bù dàng yě rì zhōng xiàn dǒu yōu bù míng yě

丰其蔀,位不当也。日中见斗,幽不明也。

yù qí yí zhǔ jí xíng yě liù wǔ zhī jí yǒu qìng yě

遇其夷主,吉行也。六五之吉,有庆也。

fēng qí wū tiān jì xiáng yě kūi qí hù qù qí wú rén zì cáng yě

丰其屋,天际翔也。窥其户,阒其无人,自藏也。

Scenario 55
丰 (Fēng) The Fire and the Thunder in Accord

Symbol

雷 Thunder
火 Fire
When accordant, two kinds of Firmness generate grandeur.

The symbol: This hexagram is composed of the lower trigram of the Fire (火, 离) and the upper trigram of the Thunder (雷, 震). The Fire, with its character of light (明), and the Thunder, with its character of strike (动), form up a reciprocal enhanced power of influence (明以动 míng yǐ dòng). The concurrent presence of the two projects a splendid scenario (丰 Fēng: 大; 雷电皆至, 故丰).

The theme: Once in accord, the splendent light, like that of the sun, and the powerful strike, like that of the Thunder, will generate grandeur (明以动, 盛大). When the power and the brightness are released at the same time (威明并用), they exhibit influence and make a difference on the momentum (声势) of the current situation—

○ *Sheng* (声), the sound of the Thunder (雷声); and
○ *Shi* (势), the impetus of the Fire (火势).

Similarly, "drum" and "flag" are used in Chinese to describe "producing a momentum" (造声势): striking gongs/drums and flying banners/flags (锣鼓喧天: 声; 旌旗招展: 势).

Principle 1: Influence is exerted through leaders' presence and action.

Wáng jiǎ zhī shàng dà
王 假 之，尚 大。
yí rì zhōng yí zhào tiān xià
宜 日 中，宜 照 天 下。

- The Lord is present to preside over the memorial ceremony. His inclination to such a spectacular scene (崇尚丰大) augments the spirits of striking for great prosperity of the state (丰盛硕大).
- The Lord's grandeur makes the grand scene (声势浩大), manifesting his power of influence like the sun at the apex of the sky (如日中天), and that the impact of his influence is produced in his virtuous actions(盛 德 之 光 普 照 天 下，道 德 光 明 施 于 行 动).

shèng dé zhī guāng pǔ zhào tiān xià dào dé guāng míng shī yú xíng dòng

rì zhōng zé zè yuè yíng zé shí
日 中 则 昃，月 盈 则 食，
tiān dì yíng xū yǔ shí xiāo xī
天 地 盈 虚，与 时 消 息。
ér kuàng yú rén hū kuàng yú guǐ shén hū
而 况 于 人 乎？况 于 鬼 神 乎？

- The sun is moving towards post meridian once it is at its climax; and the moon is starting to wane after it waxes to a full moon (盈满亏虚), which is the natural law that is applied to everyone and everything.

  Application: This philosophical perspective on natural phenomena and human occurrence implies a profound import that reminds people to be aware of the summit of the power they are reaching, and the declination of their influence that follows (警醒：盈不忘亏，丰不忘失)—

- Mental realm (思想境界): People erect milestones (丰碑, 丰硕成果) along their career path. They know where the climax lies (事业巅峰).
- Maintaining dynamic (图丰, 处丰, 保丰): Being in charge tends to produce a euphoric feeling, which counts for the phenomenon that many people jostle for power. A passive statement often heard in America goes like this, "those going around go around; and those going up come down".
- Mental readiness (思想准备): Leaders know their propulsion for advancement, and have psychological preparation for succession. They perceive organizational situations as dynamic rather than static (动态而非静态).

Principle 2: Apply fairness and resolution in handling disputation.

Jūn zǐ yǐ zhé yù zhì xíng
君子以折狱致刑。(折: 断, 决断; 狱: 讼; 致: 用)

◆ Embodying the striking and lighting power (威明之德), the noble man is fair and resolute in handling conflicts and civil cases.

The noble man's high prestige stems from his noble characters and people's high expectations of him (德高望重). He is decisive and able to tell "wants" from "needs"—the former is subjective while the latter objective, which helps to deal with conflicts. Normally people "want" more than they "need", as illustrated in the following syndrome:

- What *should* be in my possession is not there (该有却没有);
- What I *want* to have appears out of reach (想要得不到);
- What is in my hand is never enough (虽有嫌不够).

Values: Competitiveness, commonality, fairness

These three are highly ranked corporate values.

Principle 3: Go around a virtuous circle in competition.

yù qí pèi zhǔ suī xún wú jiù wǎng yǒu shàng
遇其配主,虽旬无咎,往有尚。(旬:均;尚 = 赏)

❖ A powerful person finds his match in the workplace. Instead of jumping into an arena, he goes around a virtuous circle of competition with the other party (德才均等, 良性竞争). They produce meritorious performance together. The first line regards the forth line (the first line in the upper trigram) as its match (配主).

Application: Virtuous competition counts. CEOs in the joint ventures and principals in the school clusters create a lively and dynamic environment in their respective workplaces. They are influential and they make a difference within their influence circles.

Fēng qí bù rì zhōng xiàn dǒu
丰其蔀,日中见斗。(蔀:遮盖)
fēng qí pèi rì zhōng xiàn mèi
丰其沛,日中见沫。(沛:幡幔,旗;沫 = 昧,小星)

❖ The sun is shining over everything. The grass is overgrown under the sun and obstructing the splendor of the sunlight (遮天蔽日), thus making a gloomy prospect (昏昧). The upper trigram of the hexagram looks like grass (蔀) which, when overgrowing, covers the sunlight (represented by the lower trigram of the Fire). The first lines of both trigrams are whole lines, indicating that the pair is not in a responsive but a competitive relationship, thus nullifying each other's influence.

❖ The fluttering banners and flags are so pervasive that little stars can be seen twinkling in the dim sky.

The above two sub – scenarios are exaggerated examples of a vicious competition between the sun and the herbage/flags. What is advocated in the analogies is that people's talents and competitiveness

should be put forth positively in exploring new frontiers (开拓，竞争能力), which is the way to demonstrate their intelligence and capacity (施展才能，能量).

fēng qí bù rì zhōng xiàn dǒu yù qí yí zhǔ jí
丰 其 蔀,日 中 见 斗,遇 其 夷 主,吉。(夷: 平)
lái zhāng yǒu qìng yù jí
来 章 ,有 庆 誉,吉。(章: 章美)

◆ For the Fire and the Thunder, as two kinds of Firmness (阳刚), each is an equalizer of the other. Realizing the consequences of such competition between the two counterparts (the fourth line 配主; the first line 夷主), the Lord becomes more aware that grandee alone cannot govern, thus he is not splendiferous but condescending to seek for assistance from his able ministers (不虚华，而求贤).

Application:

Leaders who are of the same seniority regard each other as associates (侪辈 chóibèi), share a collegial sentiment and are concomitant to their common goals (同事同德协力). In doing so, they take an assenting rather than an ascending approach.

While giving a speech at Peking University on October 26, 2006, Jacques Chirac, the former president of France, quoted *Yi Jing* in Chinese, "二人同心，其利断金", to address the bilateral and economic relationships between China and France ("when two people are accordant as one, the interests they produce are immense enough to break a gold bar", in Passage 8, the Thematic Analyses, Part I《易经·系辞上传》). He also highlighted the myth that only the Chinese people understood the philosophical perspectives in the Chinese classics.

Fēng qí wū bù qí jiā kūi qí hù qù qí wú rén
丰 其 屋,蔀 其 家,窥 其 户,阒 其 无 人。(阒 qù: 寂静)

◆ A person isolates himself in his house, with the rooms dusty and musty, and the roof covered with overgrown grass. Occasionally he

peeks through the gate ajar to see few people passing by. This is a gloomy picture of a person opting for a reclusive life (自深蔽藏). Such a recluse feels his ambience obscure, and his sight myopic as the result of being intolerant and narrow – minded.

An essence of change

rì zhōng zé zè yuè yíng zé shí
日 中 则 昃,月 盈 则 食。(explained in Principle 1)

Inspiration: It is imperative for a person to capitalize his knowledge and skills before, during and after being an officeholder. Meanwhile, it has to be noted that some people tend to enjoy what power brings to them when in office (门庭若市), but neglect the value of anticipating the picture at the other extremity after retirement (门可罗雀). A parade officer will be unable to endure the sense of loss after (失落感, refer to "Mental readiness" in Principle 1).

Dì wǔ shí liù guà Lǚ Huǒ Shān Lǚ Lí shàng Gèn xià

第五十六卦 旅 火山旅(离上艮下)

Lǚ xiǎo hēng lǚ zhēn jí

旅:小亨。旅贞吉。

Tuàn yuē Lǚ xiǎo hēng róu dé zhōng hū wài ér shùn hū gāng zhǐ ér lì

彖曰:旅,小亨。柔得中乎外,而顺乎刚,止而丽

hū míng shì yǐ xiǎo hēng Lǚ zhēn jí lǚ zhī shí yì dà yǐ zāi

乎明,是以小亨,旅贞吉。旅之时义大矣哉!

Xiàng yuē Shān shàng yǒu Huǒ Lǚ

象曰:山上有火,旅。

Jūn zǐ yǐ míng shèn yòng xíng ér bù liú yù

君子以明慎用刑,而不留狱。

chū liù lǚ suǒ suǒ sī qí suǒ qǔ zāi

初六:旅琐琐,斯其所取灾。

liù èr lǚ jí cì huái qí zī dé tóng pú zhēn

六二:旅即次,怀其资,得童仆贞。

jiǔ sān lǚ fén qí cì sàng qí tóng pú zhēn lì

九三:旅焚其次,丧其童仆,贞厉。

jiǔ sì lǚ yú chù dé qí zī fǔ wǒ xīn bù kuài

九四:旅于处,得其资斧,我心不快。

liù wǔ shè zhì yī shǐ wáng zhōng yǐ yù mìng shàng jiǔ niǎo fén

六五:射雉,一矢亡。终以誉命。上九:鸟焚

qí cháo lǚ rén xiān xiào hòu háo táo sàng niú yú yì xiōng

其巢,旅人先笑后号啕。丧牛于易,凶。

Xiàng yuē Lǚ suǒ suǒ zhì qióng zāi yě dé tóng pú zhēn zhōng wú yóu yě

象曰:旅琐琐,志穷灾也。得童仆贞,终无尤也。

lǚ fén qí cì yì yǐ shāng yǐ yǐ lǚ yǔ xià qí yì sàng yě

旅焚其次,亦以伤矣。以旅与下,其义丧也。

lǚ yú chù wèi dé wèi yě dé qí zī fǔ xīn wèi kuài yě

旅于处,未得位也。得其资斧,心未快也。

zhōng yǐ yù mìng shàng dǎi yě yǐ lǚ zài shàng qí yì fén yě

终以誉命,上逮也。以旅在上,其义焚也。

sàng niú yú yì zhōng mò zhī wén yě

丧牛于易,终莫之闻也。

Scenario 56
旅 (Lǚ) The Challenge of Traveling

Symbol

火 Fire
山 Mountain
Life is a prize. Travel brings additional presents.

The symbol: This hexagram is composed of the lower trigram of the Mountain (山, 艮) and the upper trigram of the Fire (火, 离). The Fire over the Mountain (山上有火) symbolizes *Touring* (*Lu* 旅 Lǚ) which stems from the symbol of the Fire, *Li* (离) and the symbol of the Mountain, *Gen* (艮)—"leaving", returning and "stopping" (at home, the place that cannot reject you).

The theme: Of traveling, it is not being forced to leave one's hometown and stay on a strange land (背井离乡), or just going to scenic spots (游山玩水). The Way of traveling (行旅之道) is paved through 1) tempering one's willpower (磨练意志); 2) exploring/appreciating local customs/practices (风土人情); and 3) getting hold of what is not available otherwise (旅贞 lǚ zhēn) to enrich life (小亨).

Principle 1: Take traveling as a challenge to expand the life journey.

róu dé zhōng hū wài shùn hū gāng zhǐ ér lì hū míng
柔得中乎外,顺乎刚,止而丽乎明,(丽:依)
shì yǐ xiǎo hēng lǚ zhēn jí lǚ zhī shí yì dà yǐ zāi
是以小亨,旅贞吉。旅之时义大矣哉!

❖ Leaving home (the symbol of the Fire, *Li* 离, 丽) to travel, one needs to be psychologically prepared, among other things, and to follow some principles. The fifth line, a broken line (gentle 柔) in the middle of the upper trigram (得中), represents one's attitudes towards touring: he has to understand (明) that 1) even as a traveler, he must observe local customs (the top line, a whole line 顺乎刚); 2) while taking advantage of traveling as expanding his exposure, he has few relatives or friends to contact (in the ancient times) so he has to endure the loneliness, homesickness plus weariness (旅途劳顿); and 3) it is a temporary retreat as a learning trip to add onto what he has known, hence it is something beneficial, supplementary but not as substantial as his work and family life (*Xiaoheng* 小亨). With such attitudes set and purposes met, he will feel content (不虚此行). These are noteworthy meanings of traveling. In the modern sense, the above are common sense. There are much more contents and purposes in traveling, including educational vocation, combination with businesses and so forth. However, complaints are often heard from some people after their traveling, which is more related to the attitude than to the purposes being met or not.

The two travelers

Lǚ suǒ suǒ lǚ jí cì sī qí suǒ qǔ zāi

旅琐琐,旅即次,斯其所取灾。(琐: 卑; 次: lodge)

- A traveler is often annoyed—he is careful on spending but the vendors and hawkers he comes across tend to "look down upon" him. He feels better after checking in at a lodge. His purse is still heavy with money, and the boy accompanying him is helpful. The three essentials of traveling are in place: Lodging, expenses and a servant.

  Once in Beijing, a friend complained after his trip that in a rush he had to take a train with no seat, and he had to stand in the passageway packed with passengers. He wished to tell people around that "I am the chairman of a group. I feel wronged". In another case, a pro-

fessor complained that "I was wearing touring clothes. People could not tell who I am, a university professor! So they treated me the same as other travelers". I said that Emperor Kang Xi (康熙) traveled to the south in disguise (微服下江南) and met with inconvenience, too. The point is that in traveling there is no point to tell people around one's status. As a traveler, one has left home his/her "social status". Feeling aggravated could be out of arrogance.

Lǚ fén qí cì sàng qí tóng pú dé qí zī fǔ wǒ xīn bù kuài
旅焚其次,丧其童仆。得其资斧,我心不快。

- On a sudden, the lodge catches fire. The traveler's servant is grabbed, too. He gets back his purse and belongings, but feels rotten about all these unexpected eventualities.

shè zhì yī shǐ wáng zhōng yǐ yù mìng niǎo fén qí cháo
射雉,一矢亡;终以誉命。鸟焚其巢。

- He goes hunting and gets a pheasant, with only one arrow missed, that he will offer to the Lord as a present (a courtesy in the ancient times) when he is called in after the trip. The fifth line is the key *Yao* (主爻) representing the disposition of the traveler. The pheasant is a symbol, illustrating that he knows how to observe the proprieties (立身处世).
- He comes across another traveler, a man who appears swaggering. The man loses his meek ox (implying his loss of decorum). People around would not inform him even they could help trace a clue to the whereabouts of his ox. And he cannot tell people about this when he is back to his hometown. The top line symbolizes the fiery feature of the Fire, which reveals the consequences of the second traveler's cocky temperament, like a bird's nest burned down (过刚自傲,不能安居).

The thrill of returning is as great as the excitement of traveling. In the plane, one may often hear people boarding and screaming, "we're going home"! Before leaving Boston years back, an American friend gave me a book entitled *Going Home Crazy*. Either for a traveler or a home-bird, the sentiment is shared—"East or west, home is the best" (the Chinese equiva-

lent being "金窝，银窝，不如老窝"). Back in one's own territory, one feels at ease and has mental peace. After all, home is the solid and consolidated base, as what the Mountain stands for (*Gen* 艮：止).

Principle 2: On serious matters, take a detail – oriented approach.

Jūn zǐ yǐ míng shèn yòng xíng ér bù liú yù
君子以明慎用刑，而不留狱。(留：拖延)

◆ The noble man investigates civil cases perspicaciously, scrutinizes their details prudently, and brings in a verdict decisively (明察，审慎). He is steady as the Mountain (执法如山); and prompt like putting out a fire, instead of handling them sloppily (拖泥带水). The symbol of the Fire, *Li* (离), implies that he examines the burning object below the surface (透过现象看本质). Hence *Ming* (light 光，明), the feature of the Fire, is reflected in a detail – oriented approach to investigations (明察秋毫，明镜高悬).

Dì wǔ shí qī guà Xùn Xùn wèi Fēng Xùn shàng Xùn xià

第五十七卦 巽 巽为风(巽上巽下)

Xùn xiǎo hēng lì yǒu yōu wǎng lì xiàn dà rén

巽:小亨。利有攸往,利见大人。

Tuàn yuē Chóng Xùn yǐ shēn mìng gāng xùn hū zhōng zhèng ér zhì xíng

彖曰:重巽以申命,刚巽乎中正而志行。

róu jiē shùn hū gāng shì yǐ xiǎo hēng lì yǒu yōu wǎng lì xiàn dà rén

柔皆顺乎刚,是以小亨,利有攸往,利见大人。

Xiàng yuē Suí Fēng xùn Jūn zǐ yǐ shēn mìng xíng shì

象曰:随风,巽。君子以申命行事。

chū liù jìn tuì lì wǔ rén zhī zhēn

初六:进退,利武人之贞。

jiǔ èr xùn zài chuáng xià yòng shǐ wū fēn ruò jí wú jiù

九二:巽在床下,用史巫纷若,吉,无咎。

jiǔ sān pín xùn lìn

九三:频巽,吝。

liù sì huǐ wáng tián huò sān pǐn

六四:悔亡,田获三品。

jiǔ wǔ zhēn jí huǐ wáng wú bù lì wú chū yǒu zhōng

九五:贞吉,悔亡,无不利,无初有终。

xiān gēng sān rì hòu gēng sān rì jí

先庚三日,后庚三日,吉。

shàng jiǔ xùn zài chuáng xià sàng qí zī fǔ zhēn xiōng

上九:巽在床下,丧其资斧,贞凶。

Xiàng yuē Jìn tuì zhì yí yě lì wǔ rén zhī zhēn zhì zhì yě

象曰:进退,志疑也。利武人之贞,志治也。

fēn ruò zhī jí dé zhōng yě pín xùn zhī lìn zhì qióng yě

纷若之吉,得中也。频巽之吝,志穷也。

tián huò sān pǐn yǒu gōng yě jiǔ wǔ zhī jí wèi zhèng zhōng yě

田获三品,有功也。九五之吉,位正中也。

xùn zài chuáng xià shàng qióng yě sàng qí zī fǔ zhèng hū xiōng yě

巽在床下,上穷也。丧其资斧,正乎凶也。

Scenario 57
巽 (Xùn) The Whistling Wind

Symbol

风 Wind
风 Wind
Going with the wind

The symbol: This hexagram comprises both lower and upper trigrams of the Wind (风, 巽). The double – Wind hexagram (两巽相重) resembles a scenario that amplifies the momentum of the Wind, the overwhelming thrust and demand of alignment wherever the Wind blows. An illustrative picture of this is the grass on the grassland that prostrates itself to the direction of the wind (顺伏).

The theme: Just like the strong wind that expects or requires everything blown over to be conformable (巽顺), the thematic point of this Scenario of *Xun* (巽 Xùn) is that when people can tell the presage of the wind (hearing the whistles 风声), they get the signal foretelling a change and get ready for it (随风 suí fēng); and that people benefit by going with the wind.

Principle: Wind before rain.

Chóng xùn yǐ shēn mìng gāng xùn hū zhōng zhèng ér zhì xíng
重 巽 以 申 命，刚 巽 乎 中 正 而 志 行。

❖ The Court, resembling the double – Wind hexagram, heralds an impending decree by the Lord (预告，吹风). The Court reiterates the

forthcoming decree and requires readiness of its execution (志行). The impact of such herald is like the nature of the Wind, "firmness with gentility" (in its trigram, the third line and the middle line are whole lines 阳刚; and the first line, a broken line 柔顺, 刚巽乎中正).

- People are conformable and getting ready before the actual promulgation of the decree (柔皆顺乎刚). As the decree is meant for the benefit of the people, they benefit by following it (利有攸往). Further, some people, in so doing, will become very important people (VIPs 利见大人) and work in the Court.
- 君子以申命行事。(Jūn zǐ yǐ shēnmìng xíngshì) The Lord stipulates such a process of "heralding, reiterating and promulgating" **before** the actual administrative implementation (三令五申), and expects complete execution to the letter without delay (不打折扣). This works most effectively in the military.

wú chū yǒu zhōng xiān gēng sān rì hòu gēng sān rì jí
无初有终。先庚三日,后庚三日,吉。

- The fifth line, a whole line, represents the Lord's decree. The Court heralds the impending decree three days before the date of *Geng* (庚), which is the date of *Ding* (丁). The decision on the decree for a change is made on the date of *Ji* (己, refer to Scenario 49 革), and the promulgation of the decree is on the date of *Geng* (庚). Execution is expected to take place three days later, on the date of *Gui* (癸), the last day of the *Xun* (旬), before the beginning of the next *Xun*, the date of *Jia* (甲, see Table 57 – 1 below). This is followed by inspections right on the date of *Jia*, to ensure that it is being implemented (施行于天下). The local governments, represented by the broken lines under each of the two trigrams, may not synchronize in the implementation, but they must make sure that it is completely carried out at the end (无初有终).

Table 57 - 1. The Heavenly Stems (天干 Tiān Gān)

天干 Decree	甲	乙	丙	丁	戊	己	庚	辛	壬	癸
Herald				*						
Decision						*				
Promulgation							*			
Execution										*

In application, "pilot projects" in the Singapore educational system is a practice telling an impending change for improvement. Proactive practitioners respond favorably for readiness (巽顺于阳, 闻风而动).

In places in China, there exist such phenomena as follows:

- Reiteration of implementation (三令五申) takes place **after** a new regulation/policy is promulgated, and **during** the period of expected execution, not **before** the announcement.
- The requirements of conformity (顺民, 风行, 随令而行) are in the same way, for over three thousand years, and the "measure - countermeasure" syndrome (政策 - 对策) also prevails (风行). Apart from the problems in the above procedures, i. e., announcing new administrative directives without prior notice, which counts for such ineffectiveness, distance and disparity in the development stages across the districts are the main factors (山高皇帝远).

The three types of followers

Jìn tuì lì wǔ rén zhī zhēn
进退,利武人之贞。

A. A general is pondering on an idea of advancing or retreating. This is often the situation for a loyal warrior before a military campaign.

Implication: It does not mean that the person/warrior lacks confidence or he is indecisive (犹豫不决), or even fearful. Rather, the inclination shows that he is prudent in military resort (慎用兵) because he is first of all a human being, modest (谦卑) and responsi-

ble for the consequences of maneuvering his troops. He must plan and calculate carefully, and dwell on the trade-off (一进一退，有得有失).

This is the origin of the Chinese military philosophy. Jiang Tai Gong (姜太公), the military advisor to Zhou Wen Wang (周文王), developed this philosophy. It was further developed by the Taoist philosopher Laozi (老子), the military strategists Sunzi (孙子) and Sunbin (孙膑). The ancient Chinese military strategists were mostly Taoists (兵法家多属道家). "A general of Confucian characters" (儒将), a comment on a particular commander, is based on the Confucian origin.

频巽,吝。(pín xùn lìn 频 = 颦 pín)

B. Some followers frown at new directives. This indicates that their mind-maps are blurry (心志困穷，摇摆不定). Following reluctantly shows that the followers are not genuinely conformable (巽顺却不心甘情愿). 田获三品,有功。(tián huò sān pǐn yǒu gōng)

C. Some aristocrats go hunting in the fields and get three kinds of prey for the Lord to use as sacrifice at the memorial ceremony.

Conforming to the Firmness/Will of the Lord (represented by the fifth line, a whole line, as the key *Yao* 爻) is considered as the way to build up merits (顺居之善，建立功业).

Planning and Plotting (筭 suàn = 算)

On the unearthed book (copied to the silk 汉帛) in the Han Dynasty, the title of this Scenario is *Suan* (筭), an ancient calculating instrument like an abacus used in the Court (the central part of the Chinese character is *king* 王) for planning, budgeting and so on. The functions of such instrument explain the relevance of it being used as the title.

算数: The efficacy of the decree/policy

算计儿: Planning, budgetary management

算计: Plotting

- 伏 *Fu*: The meanings of the symbol of the Wind include "prostration" (伏, see the description of the Symbol), and "concealment" or "ambush"

(人). The Lord is reminded to be vigilant against base men ambushing in the Court (谨防小人伏人). The officials' work at the "foreground" is monitored; and their backgrounds are checked and cross – checked (察其细微), to confirm the type of followers they belong to.

- 跟 *Gen*: Following

随风: Following the wind (change) proactively (a positive connotation)

跟风: Following others blindly (a negative connotation)

顺风: Following the wind favorably (taking the wind as favorable)

逆风: Responding to change reactively

顺民: Conformable people, who are not following unconditionally (they are submissive to upright and assertive leaders 卑顺从刚健)

墙头草 (骑墙派): Fence sitters (来匆匆, 去如风, 辗转不停)

In leading change, leaders have close followers who count for about 15 percent of the staff members; fence sitters about two thirds; and the rest either resisters or onlookers. This is the case in many organizations in the United States and in China, public and private sectors alike.

Dì wǔ shí bā guà Duì Duì wèi zé Duì shàng Duì xià

第五十八卦 兑 兑为泽(兑上兑下)

Duì hēng lì zhēn
兑:亨,利贞。

Tuàn yuē Duì yuè yě gāng zhōng ér róu wài yuè yǐ lì zhēn
彖曰:兑,说也。刚中而柔外,说以利贞。

shì yǐ shùn hū tiān ér yìng hū rén
是以顺乎天而应乎人。

yuè yǐ xiān mín mín wàng qí láo yuè yǐ fàn nán mín wàng qí sǐ
说以先民,民忘其劳;说以犯难,民忘其死。

yuè zhī dà mín quàn yǐ zāi
说之大,民劝矣哉!

Xiàng yuē Lì Zé Duì Jūn zǐ yǐ péng yǒu jiǎng xí
象曰:丽泽,兑。君子以朋友讲习。

chū jiǔ hé duì jí
初九:和兑,吉。

jiǔ èr fú duì jí huǐ wáng
九二:孚兑,吉。悔亡。

liù sān lái duì xiōng
六三:来兑,凶。

jiǔ sì shāng duì wèi níng jiè jí yǒu xǐ
九四:商兑未宁,介疾有喜。

jiǔ wǔ fú yú bō yǒu lì
九五:孚于剥,有厉。

shàng liù yǐn duì
上六:引兑。

Xiàng yuē Hé duì zhī jí xíng wèi yí yě fú duì zhī jí xìn zhì yě
象曰:和兑之吉,行未疑也。孚兑之吉,信志也。

lái duì zhī xiōng wèi bù dàng yě jiǔ sì zhī xǐ yǒu qìng yě
来兑之凶,位不当也。九四之喜,有庆也。

fú yú bō wèi zhèng dàng yě shàng liù yǐn duì wèi guāng yě
孚于剥,位正当也。上六引兑,未光也。

Scenario 58
兑 (Duì) The Swamp of Serenity

Symbol

泽 Swamp
泽 Swamp
Pleasant leaders, pleased people.

The symbol: This hexagram comprises both lower and upper trigrams of the Swamp (泽, 兑). The symbol of the Swamp is *Dui* (兑 Duì), meaning "pleasant" (*Yue* 兑 = 说 = 悦). With the nature of gentility and serenity, the Swamp takes the functions of moisture and beneficence (滋润, 润泽), and those around the Swamp are happy (使其悦). The two overlapped (丽 lì: 叠 double) Swamps symbolize the results of the enhanced functions of the Swamp, i. e., augmented *Yue* (悦).

The theme: A leader of congenial characters (欣悦 xīnyuè) influences people positively. People enjoy the working relationships with and under the leader. They are pleased and satisfied (欣喜) with the environment in which they do substantial work (利贞), thus harvesting accomplishments (致亨通). (Cf. the theme of Scenario 28 "placating and pleasing others" 巽而悦)

Principle 1: Have a strong mind, and take a soft approach.

gāng zhōng róu wài yuè yǐ lì zhēn shùn hū tiān yìng hū rén
刚 中 柔 外,说 以 利 贞。顺 乎 天,应 乎 人。

- The noble man is strong – minded with pleasant appearances. The 3 – line trigram of the Swamp resembles these characters: the middle line is a whole line (刚中) while the top line is a broken line (柔外 the surface). This is the image of a leader who pleases people and is reliable to them. The two remarkable features in this image are as below:
  - Genuinely strong (内刚外柔), and
    - The strengths make the leader steady, thus pleasing people without detriment to his/her uprightness (刚为本, 悦不失正).
- In the *Tuan* of the Commentaries (《彖传》), this commendable style is elaborated with its rationale—
  - Responding to, and riding on, the natural law (天道), and
  - Respectful and receptive to people's perceptions and feelings (人心).

The ethos of a traditional Chinese organization reveals that the more senior the staff members are, the more they prefer their leader to be strong – minded and to take a gentle approach. The normative scenarios containing four varieties of approaches are illustrated below:

Mind (内)	Approach (外)	Effects on Subordinates
Strong	Soft	Staff members are happy and at ease. They feel that their leader is reliable.
Strong	Strong	Staff members are apprehensive. They perceive the leader too high – handed.
Soft	Soft	Staff members enjoy the relationship. Some may take advantage of it.
Soft	Strong	All will know that the leader is putting up appearances. They will play the game.

Values: Exemplary leadership, fairness

Principle 2: Take the style of exemplary leadership.

yuè yǐ xiān mín mín wàng qí láo
说 以 先 民，民 忘 其 劳。

- The leader is cheerful, and willing to go ahead of others (身先士卒). Led by this kind of leader, followers do not feel it stressful to have a heavy workload (使民怡悦), nor will they have resentment.

  About 500 years after *Yi Jing* came into being, Confucius read the book at the age of 50, highlighted this point, labeled it as "exemplary leadership" (以身作则), and turned it to a Confucian value. The most effective exemplary leadership is the leader's embodying the organizational values on which the leader has the greatest influence. Laozi, a few years senior to Confucius, influenced by *I Ching* and advocated a similar approach, namely, a low profile for leaders to play: "欲上民，以言下之；欲先民，以身后之" (《道德经》Passage 66).

  - A leader, in order to be accepted as the leader, is humble when talking to his people. Instead of being ascending, he takes a descending approach.
  - The leader upholds others and provides exposure and opportunities for them to expand their capacity at a higher level.

  In the modern sense, this is called a collegial and consensual style.

Balancing at work

People perform well when they are balanced in three dimensions –

- Physical balance: Well and fit to undertake the work;
- Psychological balance: Feeling that they are treated fairly;
- Professional balance: Their expertise is needed at work.

yuè yǐ fàn nán mín wàng qí sǐ yuè zhī dà mín quàn yǐ
说 以 犯 难，民 忘 其 死。说 之 大，民 劝 矣！(劝：勉励)

When the leader faces squarely the difficulties, and overcomes (犯：战胜) them with determination and in high spirits, people will join him/her spontaneously and simultaneously.

- Having no reluctance or resistance, they follow the leader closely. Along the way, they even encourage each other to hang on together, or they will hang separately. This is the import of exemplary leadership.

Sunzi (孙子) put forth the same stand for generals: "视卒如婴儿，故可以与之赴深溪" (*The Art of War* (《孙子兵法》地形第十 Passage 10).

○ The general being a fatherly figure, the soldiers follow him hell or high water (赴汤蹈火).

Fairness (one of the top corporate values)

Where there are people, there will be inevitably diversity and disputation. The leader is able to treat both sides fairly (摆平), in terms of—

- Qualified privilege: to articulate and justify
- Interests prejudiced: to clarify and straighten out
- The right to be heard: to observe and explain.

The leader is clear about the parameters, and methodical enough to handle any possible issues to avoid a tendency of deterioration of the relationship between the two parties, or to avoid acceleration into quasi-judicial actions. The leader takes care of the situation through 1) controlling the process of circulation of documents and the channels of publication; 2) building the organizational ethos to function as a pacifier; and 3) setting the organizational spirits as the nullifier.

Values: Integrity, authenticity

Principle 3: As a pleasant leader, beware of the parameters.

和兑 (hé duì 和: 融)

1. The leader presents a high-spirit image with a frank-and-forthright character that people like to see (光明磊落，使人喜悦).
   The leader is tolerant of different perspectives, and able to manage the diversity (能容有悦，其乐融融). Tolerance is by no means *laissez-faire*. Rather, it is accompanied with actions of moderating the staff's inappropriate behavior when it surfaces (同流，而不合污).
   孚兑 (fú duì 孚: 信)
2. The leader has the integrity—true to him/herself (信志) and sincere to others (诚信待人). This is represented by the middle line, a

whole line in the trigram of the Swamp (阳刚得中). Integrity (words and actions tally) is the integral part of the quality of a leader whom the people believe in.

来兑 (lái duì 来: 谋求)

3. When the leader looks happier overtly, seeing certain people in the organization, others may have resentment built up covertly. The lesson lies in the leader's way of treating different groups of people (不因人而悦). The leader also has to keep an eye on some people who join the organization with a "happy - go - lucky" attitude (谋求愉悦). Such an easy - going way is not healthy for their professional life. The leader handles this kind of people by sharing his or her philosophy rather than resorting to preaching.

商兑 (shāng duì)

4. The leader may find some tough people who are strenuous and stubborn in insisting on their life philosophy. They want to have an upward influence on the leader, and "negotiate" or "bargain" to have an "easier life". Methodical as the leader is, in dealing with this kind of people, the leader sometimes may feel annoyed (不宁). In stead of racking his/her brains for better ideas (冥思苦想), the leader has occasional sharing sessions (讲习) with friends to widen his/her perspectives (to be elaborated at the last section of this Scenario).

孚于剥,有厉 (fú yú bō yǒu lì 剥: 消, 失信)

5. The Lord, represented by the fifth line of the hexagram (君位), has to be very careful of some base men who tend to stay around and intend to "surround" and please the Lord (小人包围, 取悦君主). This happens in almost every reign of the dynasties. It is dangerous for the state but not so serious if the Lord knows how to deal with these people. The most dangerous situation, however, is that the Lord trusts untrustworthy and corrupt people who enjoy their power in the Court.

引兑 (yǐn duì 引: 取)

6. The leader may find himself in a situation wherein he/she has to make

others happy, including the superiors. Although this is not a natural or spontaneous action, the leader will not hesitate to do so provided it is not against the leader's value/will (违心, refer to Point 2). The leader follows the principle of doing things not for the sake of pleasing others or currying favor with those in power (不取悦于人, 趋炎附势).

The authentic leader

The image of the hexagram resembles a mouth (口象), illustrating that the leader pleases people with verbal communication more often than body language or other vehicles. However, this is not about articulation or eloquence, rather, it is about the leader's intention on what to express.

The person and the words: The Chinese character "信" (*Xin*) consists of "人" (*Ren*, person) and "言" (*Yan*, words). In the positive sense, the leader earns credits and builds up credibility (信誉) by meaning what he says; in the negative sense, the "mouth image" of the hexagram reminds the leader to consciously listen, while being listened to, if his words carry meanings or if he is just giving a specious speech (花言巧语, 信口开河).

- A careful leader does not speak precipitately (贸然说出).
- A pleasant leader is often heard saying "please". He uses "must" and "should" sparingly.
- A charismatic leader has close followers because he walks ahead instead of directing them only. Such a leader overcomes what (Pfeffer, 2001) describes, "a basic human propensity: the willingness to let talk substitute for action".

The "AUTO" model is an example of a leader who says what he means:

- Appreciation: Shows appreciation to the other party's presentation;
  if he cannot appreciate it, then
- Understanding: Tries to understand the other party's intention;
  if he cannot understand it, then
- Tolerance: Allows the other party to express his/her perception;
  if he cannot tolerate it, then
- Observation: Observes more to see if there exists a misconception be-

fore correcting it.

Integrity（诚实，正直）and **Credibility**（信誉）

The two words are sometimes used interchangeably in terms of reliability and authority. There are some differences between them:

Integrity	Credibility
➢ Words match deeds so that people believe and believe in the leader. ➢ The beneficence is not expected to be repaid. ➢ Leader's integrity is protected by the leader him/herself.	➢ Meritorious performance is the substance of the credits. ➢ It is protected by the leader and by the followers, e. g. they feel proud when hearing good comments on their leader, or feel hurt at insidious words about their leader.

Lì Zé Duì jūn zǐ yǐ péng yǒu jiǎng xí
丽 泽,兑;君 子 以 朋 友 讲 习。(《象传》)

Inspired by the hexagram of this double – Swamp symbol, the noble man encourages scholars to have informal seminars for 1) exchanging their perceptions; 2) extending their perspectives; 3) enjoying the reciprocal scholarly enrichment; and 4) consulting each other (refer to point 4 in Principle 3). In the ancient times, such occasions were the most enjoyable time among scholars. Good leaders are followers of good ideas, regardless of the ownership (Sergiovanni, 2006).

Dì wǔ shí jiǔ guà Huàn Fēng Shuǐ Huàn Xùn shàng Kǎn xià

第五十九卦 涣 风水涣(巽上坎下)

Huàn hēng wáng jiǎ yǒu miào lì shè dà chuān lì zhēn

涣:亨。王假有庙,利涉大川,利贞。

Tuàn yuē Huàn hēng gāng lái ér bù qióng róu dé wèi hū wài ér shàng tóng

彖曰:涣,亨。刚来而不穷,柔得位乎外而上同。

wáng jiǎ yǒu miào wáng nǎi zài zhōng yě

王假有庙,王乃在中也。

lì shè dà chuān chéng mù yǒu gōng yě

利涉大川,乘木有功也。

Xiàng yuē Fēng xíng Shuǐ shàng Huàn xiān wáng yǐ xiǎng yú dì lì miào

象曰:风行水上,涣。先王以享于帝,立庙。

chū liù yòng zhěng mǎ zhuàng jí

初六:用拯马壮,吉。

jiǔ èr huàn bēn qí jī huǐ wáng

九二:涣奔其机,悔亡。

liù sān huàn qí gōng wú huǐ

六三:涣其躬,无悔。

liù sì huàn qí qún yuán jí huàn yǒu qiū fēi yí suǒ sī

六四:涣其群,元吉。涣有丘,匪夷所思。

jiǔ wǔ huàn hàn qí dà hào huàn wáng jū wú jiù

九五:涣汗其大号,涣王居,无咎。

shàng jiǔ huàn qí xuè qù tì chū wú jiù

上九:涣其血,去逖出,无咎。

Xiàng yuē Chū liù zhī jí shùn yě huàn bēn qí jī dé yuàn yě

象曰:初六之吉,顺也。涣奔其机,得愿也。

Huàn qí gōng zhì zài wài yě huàn qí qún yuán jí guāng dà yě

涣其躬,志在外也。涣其群,元吉,光大也。

Wáng jū wú jiù zhèng wèi yě huàn qí xuè yuǎn hài yě

王居,无咎,正位也。涣其血,远害也。

Scenario 59
涣 (Huàn) The Wind Stroking the Water

Symbol

风 Wind
水 Water
Abound the wants. Abandon the unwanted.

The symbol: This hexagram is composed of the lower trigram of the Water (水, 坎) and the upper trigram of the Wind (风, 巽). The Wind blowing across the Water (风行水上 fēng xíng shuǐ shàng) symbolizes *Huan* (涣 Huàn), a spectacular scene of water.

The theme: The Wind blowing across the surface of the Water brings about waves and ripples that welcome the Wind, which resembles the idea of "cohesion" (聚合). The Wind blows off the fallen leaves, twigs or other filth floating in the waters of a lake, which represents the idea of "cleaning" the unwanted things (涣散). This is the philosophy of the dual – perspective of *Huan* (涣) that reveals the import of this Scenario—the interdependent nature of the relationships between "cohesion" and "cleaning".

Principle: Identify the sources available for building cohesion.

Xiān wáng yǐ xiǎng yú dì wáng jiǎ yǒu miào lì shè dà chuān
先 王 以 享 于 帝。王 假 有 庙,利 涉 大 川 。

◆ The former emperors piously commemorated the Higher Being.

The Lord builds ancestral temples and inherits the tradition of presiding over the memorial ceremonies. Just like a wooden boat people depend on to cross a river (乘木有功, the Wind stands for Wood, implying that a boat is on the Water), so this is the way, he believes, to gain coherent force for people to stick together under his reign.

gāng lái ér bù qióng róu dé wèi hū wài ér shàng tóng
刚 来 而 不 穷 ,柔 得 位 乎 外 而 上 同。

❖ *Huan* means a flourishing situation. Both the lower and upper trigrams have their middle lines as whole lines (刚), which reveals the nature of Firmness in the Water and the Wind respectively. The Soft surface of the Water (the third line, a broken line) is connected with the Softness of the Wind (the bottom line of the trigram of the Wind), which indicates that the two elements cohere perfectly to each other on the surface (柔得位乎外). This symbolizes that the Lord is in the ideal situation to exercise his power on his people.

Application: Cohesion is not reached with slogans. Corporate mottos contain philosophical perspectives and values of the businesses the corporations undertake. Even though the mottos and values are shared by the leaders and organizational members, leaders need to design instruments for all to embark on so as to carry on the spirits represented by the mottos.

The emperors in the dynasties before the Zhou Dynasty (周朝) had commemorated the Higher Being (天帝). The emperors shifted the object to the ancestors in their memorial ceremonies since the Zhou Dynasty. This major change was the result of the then emperors' and lords' perceiving timely and correctly that the previous practices were not effective any longer. The building of new temples to the common ancestors of the lords and people, and the symbol of the "wooden boat" crossing the river (风雨同舟) were powerful and effective instruments to align people, boost their spirits, and to enhance cohesion among them (增强凝聚力). Organizational leaders may gain some

inspirations from these practices to identify sources available for building cohesion.

An essence of change

Fēng xíng shuǐ shàng fēng chuī shuǐ dòng
风 行 水 上，风 吹 水 动。

The picturesque hexagram of this Scenario depicts the connectedness between the Wind and the Water. The Wind blows and the Water responds by rising waves and ripples.

Application in building connectedness between the leader and his subordinates:

- When both the leader and his subordinates are firm, changing others' minds requires the leader to connect his with theirs through a soft approach.
  - ○ Cohesion (聚): The Chinese phrases describing such connectedness are "春风拂面" and "如沐春风" meaning "the leader's action is so pleasant, just like spring breezes stroking people's faces". Feeling touched, the subordinates have instant favorable responses, like rising ripples (激荡).
  - ○ Cleaning (散): As the results, subordinates feel relieved from their worries or spiritual depression, just like the wind helps to cleanse the lake by blowing off the unwanted filth (荡涤) so that the waters undulate in purity (荡漾 dàngyàng, 清澈 qīngchè).

The waves surging over the palace

The theme of this Scenario contains the dual aspects of the symbol of *Huan* (涣), i. e., "cohesion" (聚) and "cleaning" (散). A scenario of rising waves surging over the palace displays the meanings of the symbol.

Huàn qí gōng wú huǐ
涣 其 躬，无 悔。

- The Lord exercises restraint on self – interest, which helps to forget a-

bout regrettable things. He regards such exercise as washing off the dirt from his body with clean water (使私涣散). This indicates that the leader is conscious of impurities in his mind that must be cleansed (清除杂念).

huàn qí qún yuán jí
涣 其 群,元 吉。

- By an inference from his exercise, the Lord reasons that his people may have some impurities in their minds like misconceptions that need to be corrected. He persuades his people to follow suit to clean them. This methodical approach to cleaning (涣散) yields the effect of "human touch" and the result of gathering them (萃集民心).

  The philosophy of *Huan*, with the analogy of "washing off", is found in Hinduism as well (see the elaboration in the next section).

yòng zhěng mǎ zhuàng jí
用 拯 马 壮 ,吉。(拯: 救)

- There is a flood routing. The Lord sends people with strong horses to rescue those besieged in the flood.

huàn yǒu qiū fěi yí suǒ sī
涣 有 丘,匪 夷 所 思。

- The torrents are running towards the palace. But they are resisted by a hill that was not there outside the palace before—the hill is no other than the people! It would be unthinkable if it were in normal circumstances.

huàn bēn qí jī huàn hàn qí dà hào huàn wáng jū wú jiù
涣 奔 其 机。涣 汗 其 大 号,涣 王 居,无 咎。(机: 阶,汗:涣,浩大)

- The waves are rising to the steps in front of the palace, and continuing to surge over the palace. The people are shouting and fighting against the torrents until the waters retreat. All the while the Lord remains calm because he trusts his people (稳住阵脚).

huàn qí xuè qù tì chū wú jiù
涣 其 血,去 逖 出,无 咎。(血: 恤, 忧; 逖 tì = 惕)

- At this sight, people are all relieved.

  This symbolizes that the waters wash off their worries (冲散忧虑).

The philosophy of "cleansing" in Hinduism

In respect of the philosophical perspective of *Huan*, Balakrishna Vyjanthimala, Principal of Bukit Panjang Primary School, shares with me her understanding of the similar aspect in Hinduism:

"One of the core beliefs in Hinduism is that the original nature of man is pure goodness and consciousness of any uncleanness, i. e., the accumulation of something extraneous that must be removed so as to return to his inherent purity. For example, the body naturally gets dirty everyday and one has to clean it. Similarly, there are emotional and mental impurities that we must cleanse ourselves from.

In our natural activity we may pick up various wrong impressions, attitudes, and experiences. It is helpful to cleanse our minds regularly through ritual, mantra and meditation. Such mental impurities, if allowed to accumulate, can cause various emotional imbalances and lead to wrong actions that may result in harm for ourselves and others. Right action, after all, is acting conscientiously with respect for the sacred nature of all beings."

The application of "cohesion and cleaning"
in the Chinese traditional medicine (中医)

The philosophical perspective of *Huan* (涣, 聚散) was applied to the Chinese medicine right after *Yi Jing* came into being. In clinical practice, practitioners transformed the idea into "abounding the wants, and abandoning the unwanted, like worries" (涣其形迹, 不散其精神).

- When a person feels depressed or worried (忧虑), the vital energy in his body is obstructed (气血结聚). *Qixue* (气血), literally meaning "breath" and "blood circulation", is "blocked" (聚) when a person is in low spirits. The treatment with prescribed herbal medicine is meant to have the curative effect of laxation on such blocking (草药缓解).
- When a person is happy, the *Qixue* is free from obstruction (气血舒散). This is the base on which Chinese traditional practitioners

observe the ethics of encouraging people who feel depressed to find ways to bestir themselves so as to return to high spirits (喜悦使气血舒畅) rather than forcing them to go through lengthy processes of treatment.

涣散(*Huansan*): In modern Chinese, the original meaning of *Huan* comprising both *Ju* and *San* (聚散) is evolved to a phrase *Huansan* with a negative connotation, meaning "lax", for example, in discipline or morale.

Dì liù shí guà Jié Shuǐ Zé Jié Kǎn shàng Duì xià

第六十卦 节 水泽节(坎上兑下)

Jié hēng kǔ jié bù kě zhēn
节:亨。苦节,不可贞。

Tuàn yuē Jié hēng gāng róu fēn ér gāng dé zhōng
彖曰:节,亨。刚柔分而刚得中。

kǔ jié bù kě zhēn qí dào qióng yě
苦节不可贞,其道穷也。

yuè yǐ xíng xiǎn dàng wèi yǐ jié zhōng zhèng yǐ tōng
说以行险,当位以节,中正以通。

Tiān Dì jié ér sì shí chéng jié yǐ zhì dù bù shāng cái bù hài mín
天地节而四时成。节以制度,不伤财,不害民。

Xiàng yuē Zé shàng yǒu Shuǐ jié Jūn zǐ yǐ zhì shù dù yì dé xíng
象曰:泽上有水,节。君子以制数度,议德行。

chū jiǔ bù chū hù tíng wú jiù
初九:不出户庭,无咎。

jiǔ èr bù chū mén tíng xiōng
九二:不出门庭,凶。

liù sān bù jié ruò zé jiē ruò wú jiù
六三:不节若,则嗟若,无咎。

liù sì ān jié hēng
六四:安节,亨。

jiǔ wǔ gān jié jí wǎng yǒu shàng
九五:甘节,吉;往有尚。

shàng liù kǔ jié zhēn xiōng huǐ wáng
上六:苦节,贞凶,悔亡。

Xiàng yuē Bù chū hù tíng zhī tōng sè yě bù chū mén tíng shī shí jí yě
象曰:不出户庭,知通塞也。不出门庭,失时极也。

bù jié zhī jiē yòu shéi jiù yě ān jié zhī hēng chéng shàng dào yě
不节之嗟,又谁咎也。安节之亨,承上道也。

gān jié zhī jí jū wèi zhōng yě kǔ jié zhēn xiōng qí dào qióng yě
甘节之吉,居位中也。苦节贞凶,其道穷也。

Scenario 60
节 (Jié) The Overflowing Water

Symbol

水 Water
泽 Swamp
Spending is for expanding. Economizing is for sustaining.

The symbol: This hexagram is composed of the lower trigram of the Swamp (泽, 兑) and the upper trigram of the Water (水, 坎). The Water above the Swamp (泽上有水) illustrates that there is much more water than the Swamp is able to hold, and therefore embankment is necessary. There are two aspects in the symbol of *Jie* (节):

1) moderating, economizing (节制, 节约); and
2) regulating, balancing (调节, 平衡).

The theme: When there is too much water in the Swamp, a measure of controlling has to be taken, otherwise the overflow will be out of control (泛滥). Building a dyke is to prevent the water from flowing out (筑堤防患). This concept of *Jie* (节: 制, 度) is extended to clearly stipulated regulations to guide a system in operation, including "controlling mechanism", "moderating measures", and "extent setting" (节制, 节度, 限度), to ensure that the system is in good shape and operational (不越规范, 亨).

An essence of change

gāng róu fēn ér gāng dé zhōng Tiān Dì jié ér sì shí chéng
刚 柔 分 而 刚 得 中。天 地 节 而 四 时 成。

- The hexagram illustrates a pattern of regularity—
  - A broken line at the top, and a whole line under it;
  - Two broken lines in the middle, and two whole lines at the bottom.
  - The second line and the fifth line, in the middle of both trigrams respectively, are whole lines (刚得中) as the supporting part in the structure (中坚). This reveals the features of the design of the hexagram: 1) the Soft matches the Firm (刚柔分); and 2) both graphs are mathematical and aesthetical.
- The workings of the Sky and the Earth observe the natural law (天地节), to form a regular pattern of seasonal changes (四时成, cf. "天地革而四时成" in the "Rationale", Scenario 49 *Ge* 革: "the interrelated functions of the Sky and the Earth take the form of ever – changing transformation 变革, resulting in the cycling pattern of the four seasons).

Implications:

- Regulating (调节): The Nature contains the capabilities of regulating and adjusting (有所节度), to produce sustainable seasonal changes (季节推移).
- Balancing (平衡): The workings of the Nature ensure the operation of its balancing mechanism, which is typically demonstrated in ecological balance (生态平衡). Once damaged, such balance complains about sufferings of natural calamities.
- Controlling (节制):
  - In the natural world, the concept of *Heng* (亨 proceeding well), is analogized to the growth of bamboo, which is section by section with bamboo joints in between (竹节), to control and to ensure the growth of the next section above. This indicates that controlling is meant for growth and expansion.
  - In human societies, the practice of the concept of controlling/ moderating is also relevant, for example, emotional control (喜怒哀乐) and regulations of the contents of daily life (衣食住行).
  - Of "emotional control" (抑制七情六欲), refer to Zhang Zhongjing

(张仲景 A. D. 150 ~ 219), a famous Chinese traditional medicine practitioner in the Easter Han Dynasty (东汉), and his treatise *On Febrile* (伤寒论) mentioned in Scenario 41 *Sun* (损).

Principle 1: Be propulsive while controlling the situation.

yuè yǐ xíng xiǎn dàng wèi yǐ jié zhōng zhèng yǐ tōng
说以行险，当位以节，中正以通。(说：泽；险：水)

- *Yue* (悦, happy) and *Xian* (险, dangerous) stand for the symbols of the Swamp and the Water respectively. The structural pattern of the hexagram reveals an attitude of the courageous Lord: he faces squarely the dangerous situation in high spirits and takes countermeasures.
- The Lord, represented by the fifth line at an "appropriate position" (see "当位" in the Introduction), is entitled to assume the righteous position (居位妥当), hence his controlling measures are justified.
- As the fifth line (君位) is in the middle of the upper trigram, and the whole line stands for righteousness, the decrees of regulations from the Lord are expected to result in smooth governance (中正以通).

Embrace change

While riding on change, the leader functions as the propulsion (推进器).

The philosophical perspective that "the workings of the Sky and the Earth observe the natural law to form a regular pattern of seasonal changes, and the leader's power of resolution, as in "facing squarely the dangerous situation in high spirits and taking countermeasures", are demonstrated in Table 60 – 1 below, a combination of the Eastern and Western perspectives.

Table 60 – 1. The Four E's of Leadership and the Four Seasons

	Energy	Energize	Edge	Execute
Krames Model (West)	Drive → Embraces changeVision	Vision → Inspires	Strong competitor → Decisive	Delivers results → Consistent performer
I Ching Pattern (East)	说以行险	当位以节	中正 天地节	以通 四时成

Source: The upper part of the table is from *The 4E's of Leadership* by Krames, J. (2005).

Value: Frugality

Principle 2: Rely on regulations, moderations and processes.

Jūn zǐ yǐ zhì shù dù yì dé xíng
君子以制数度,议德行。(数度: 度量衡; 议: 规范)
Jié yǐ zhì dù bù shāng cái bù hài mín
节以制度,不伤财,不害民。

- The Lord relies on the items of the Rites (礼仪制度) to moderate the rich to a reasonable extent, in favor of the poor (节制贵贱). He standardizes the code of virtuous conduct for all people to observe.
- With the stipulations of the regulations in place, the implementation is meant to economize the expenditures to avoid extravagance; and to ensure that people's interests are not being deprived of.

  These measures are based on the following rationale:
  - No state can afford to allow consumption without production (坐吃山空); nor can it last at expenditures without control (挥霍一空).
  - The Court inspects strictly practices that may drain the treasury, waste the resources/manpower, or tax the people (劳民伤财).
  - A virtuous circle is expected—economical habits among individuals

(自觉限制) and efficacy in the administration (有效制约).

- There are two noteworthy primitive governing thoughts in this Scenario:

1. 经济思想: In economics, the watershed between the Chinese and the Western thoughts lies in the philosophical perspectives.

   1) The original thoughts on *Jingji* (经济) are about finding ways for the people to be better off (经世济民). *Jing* (经, 通路) and *Ji* (济, 助益) reveal the intention to help and benefit the people. The major ways taken by the Court include economic measures on curbing the expansion of the rich; and increasing the efficacy of the administration. Such "economic balancing" stems from the idea of "ecologic balancing".

   2) In the West, economics from the beginning is a science dealing with *scarcity* that individuals and nations confront—insufficient resources used in production and labor.

   The differences in the original thoughts (出发点) determine divergent approaches to solving economic issues at every corner of this "warming" and "shrinking" world.

2. 爱民思想: A positive intention to serve the people and an affection for the people were presented in practices by the first emperors in the prehistoric times (c. 5000 years ago). At the time *Yi Jing* was coming into being, Jiang Tai Gong (姜太公) elaborated such affection towards the people (爱民之道) in more concrete terms:

   "利而勿害, 与而勿夺, 乐而勿苦" (《六韬·文韬》国务篇).

   - Protecting people's interests, rather than doing them harm;
   - Providing what they need, rather than pillaging from them;
   - Helping them to enjoy life, rather than making their life hard.

The extent of control and moderation

bù chū hù tíng wú jiù
不 出 户 庭,无 咎。(户庭: 庭院)

bù chū mén tíng xiōng
不 出 门 庭, 凶 。(门庭: 外院)

1. **An isolated person** A person stays indoor at a certain period of time. It is fine because he is aware that there is a jam on the road (知通塞). This analogizes to a person's approach of self – controlling and circumspectness (自我节制，谨慎). If a person intends to stay home, isolated in the yard within the four walls without stepping out the gate, his living in seclusion (深居简出) will result in obsolete perspectives. This is because the person is restrained by the thought of minor inconvenience to encounter once going out (偏于小节而止) and thus he loses time, exposure and opportunities (失时极). Refer to "a gloomy picture of a person opting for a reclusive life (自深蔽藏), Principle 3 in Scenario 55 *Feng* (丰).

   Laozi's idea that "staying home, I know what is going on out there" (不出户，知天下 in *Dao De Jing*《道德经》Passage 47) emphasizes the intention to be well – informed by keeping oneself abreast of the times even one opts for a scholarly style of life in a secluded place (幽静以学).

   Application: Direct contact is always a necessity, objectively. Even with the development of information and communication technology (ICT), organizational members simply cannot pair up with their computers, "searching and re – searching" from the Internet, and being buried in reams of computer – generated data, to minimize face – to – face, eye – contact meetings. Otherwise it will be too difficult to "moderate" the office behavior, a worsening issue in communication. The phenomena are such that the frequency of communication is being increased while the format has become "inhumane"; and that even when organizational members meet, they do not talk as much as before about work – related matters, they tend to say, "Check your e – mails (that I sent to you)".

bù jié ruò zé jiē ruò
不 节 若,则 嗟 若。(嗟: 叹)

2. If a person has no sense of prudence, nor is good at practicing thrift, he will end up with sighs and worries.

ān jié hēng gān jié jí wǎng yǒu shàng
安 节,亨。甘 节,吉; 往 有 尚 。(安: 安然; 甘: 甘心)

kǔ jié zhēn xiōng
苦 节，贞 凶。（节：节省）

3. If a person responds positively to regulations set by the Lord（承上道），and is comfortable in having moderation/thrift in his life（安节），his life will be comfortable. This is because he is moderate in moderations（适可而止）. The practice on economizing domestic expenses in each family is part of the well – being of the people in the state（cf. "economical habits among individuals" 自觉限制 in Principle 2）. Seeing that the Lord exercises restraint on self – interest（in Scenario 59 *Huan* 涣），the people will happily do it，too.

   Understanding the significance of thrift，people are willing to adopt such an economic mode of life（甘节）. They see how beneficial it is in the long run（往有尚）.

   However，if a person exercises thrift too much（苦节）at the detriment of his health，he loses the point of accumulating wealth. Wealth is accumulated by producing/earning，not by saving（财富是创造出来的，不是节省出来的）. The lessons from such exercises are—

   - Thriftiness to the extreme is not advisable because it will do harm on the exerciser（极端节制，造成痛苦）.
   - The exercise in thrift must be in line with the sustainable well – being of the person and of the family（节制要合乎规律）.

Dì liù shí yī guà Zhōng Fú Fēng Zé Zhōng fú Xùn shàng Duì xià

第六十一卦 中孚 风泽中孚(巽上兑下)

Zhōng fú tún yú jí lì shè dà chuān lì zhēn

中孚:豚鱼吉。利涉大川,利贞。

Tuàn yuē Zhōng fú róu zài nèi ér gāng dé zhōng

彖曰:中孚,柔在内而刚得中。

yuè ér xùn Fú nǎi huà bāng yě tún yú jí xìn jí

说而巽,孚乃化邦也。豚鱼吉,信及

tún yú yě lì shè dà chuān chéng mù zhōu xū yě

豚鱼也。利涉大川,乘木舟虚也。

Zhōng fú yǐ lì zhēn nǎi yìng hū tiān yě

中孚以利贞,乃应乎天也。

Xiàng yuē Zé shàng yǒu Fēng Zhōng Fú Jūn zǐ yǐ yì yù huǎn sǐ

象曰:泽上有风,中孚。君子以议狱缓死。

chū jiǔ yú jí yǒu tā bù yàn

初九:虞吉,有他不燕。

jiǔ èr míng hè zài yīn qí zǐ hè zhī wǒ yǒu hǎo jué wú yǔ ěr mí zhī

九二:鸣鹤在阴,其子和之。我有好爵,吾与尔靡之。

liù sān dé dí huò gǔ huò bà huò qì huò gē

六三:得敌,或鼓或罢,或泣或歌。

liù sì yuè jī wàng mǎ pǐ wáng wú jiù

六四:月几望,马匹亡,无咎。

jiǔ wǔ yǒu fú luán rú wú jiù

九五:有孚挛如,无咎。

shàng jiǔ hàn yīn dēng yú tiān zhēn xiōng

上九:翰音登于天,贞凶。

Xiàng yuē Chū jiǔ yú jí zhì wèi biàn yě qí zǐ hé zhī zhōng xīn yuàn yě

象曰:初九虞吉,志未变也。其子和之,中心愿也。

huò gǔ huò bà wèi bù dàng yě mǎ pǐ wáng jué lèi shàng yě

或鼓或罢,位不当也。马匹亡,绝类上也。

yǒu fú luán rú wèi zhēng dàng hàn yīn dēng yú tiān hé kě cháng yě

有孚挛如,位正当。翰音登于天,何可长也。

Scenario 61
中孚 (Zhōng Fú) The Wind Touching the Swamp

Symbol

风 Wind
泽 Swamp
Sincerity, if not legitimate, is bound to be a besetting sin.

The symbol: This hexagram is composed of the lower trigram of the Swamp (泽, 兑) and the upper trigram of the Wind (风, 巽). The sweeping Wind over the Swamp (泽上有风) symbolizes the influence of integrity (诚信) that is widespread like the wind across the Swamp (大泽之风, 无所不及).

The theme: *Xun* (巽), the symbol of the Wind, stands for humility (*Qianxun* 谦逊 qiānxùn); and *Dui* (兑), the symbol of the Swamp, stands for *Yue* (悦, pleasant). The humble disposition of the leader (the upper trigram) is well received by the people (the lower trigram), thus favorable and enjoyable relationships between the leader and the people are formed up (说而巽 yuè ér xùn, 化邦).

Virtue: A noble man of authentic humility

Zhōng fú róu zài nèi gāng dé zhōng yuè ér xùn fú nǎi huà bāng
中 孚,柔 在 内 刚 得 中。说 而 巽,孚乃 化 邦。(巽 = 逊)

❖ The two broken lines (the Soft) in the middle of the hexagram (柔在

内) indicate that the noble man's intrinsic quality is authentic humility; each of the lower and upper trigrams contains a whole line in the middle, representing the quality of the Soft enhanced by the Firm (刚得中).

A noble man possessing such quality of humility and determination is able to create an environment for people to enjoy, and to reorient the erring people all over the state from their misguided directions by making them feel touched with his soft and persuasive approach (化邦).

信及豚鱼。(xìn jí tún yú)

- Even the pig and fish, the symbols of fortune, are also touched (感化). This indicates that the leader's greatness, stemming from the authentic humility, has the power of influence both in the large scale (across the state) and in the small facet (诚信泽及万物，无所不至).

"Fish" appears three times in the text of *Yi Jing*, the other two being in Scenario 44 *Gou* (姤), and Scenario 48 *Jing* (井).

利涉大川,乘木舟虚。(lì shè dà chuān chéng mù zhōu xū)

- As the hexagram contains two whole lines on the top, two whole lines at the bottom, two broken lines in the middle (外实内虚); and the symbol of the Wind, *Xun* (巽), represents "Wood" (木), the graphic hexagram takes the shape of a wooden boat (木舟之象) sailing across the Swamp (乘舟之象). This is analogized to a humble leader who stays with his people and has the capacity to mobilize them to overcome difficulties (like the rapids and waves) together (在同一条船上).

"Sincerity" in the political philosophy

Sincerity as the base of trustworthiness (中孚：信): Originally in the domain of morality (道德范畴), sincerity is included in the requirements and expectations of the Lord, which reveals the Lord's awareness of its importance in "virtuous governance" (or "benevolent rule" 德政). *I Ching*, with the symbolic illustrations of these concepts in the hexagram and the thematic topic, stands as the origin of the Chinese political philosophy (政治哲学的历史渊源).

- 有国者，取信于民：Governing does not mean to court people, but to win their trust.
- 上信守，下信从：The Lord and his ministers know that no matter how powerful the decrees are, and how strict the execution is, they may not be effective, or be carried out to the letter, unless the Lord practices what he moralizes（身体力行）.

Values: Humility, honesty

谦虚 Humility: Reading *Yi Jing* and cherishing this idea, Confucius included it as a Confucian value.

谦下 Humbleness: In front of people, the noble man is humble. In social relations, Confucianism advocates humility; while in political philosophy, conformity is emphasized. In Taoism, however, humbleness is advocated（see 邵汉明 1992,《儒道人生哲学》"居上谦下"）. Laozi's political philosophy is highlighted in his saying, "处上而民不重，处前而民不害"

- ○ People do not feel taxed with a humble leader above them;
- ○ Taking the leading position, the leader has no intention or action to do people harm（*Dao De Jing*, Passage 66）.

敦篤 Honesty and sincerity: Value is essential in a person's quality an integral component of character building. Xi'an University of Communications（西安交通大学 established in 1989 in Shanghai with its original name Nanyang University 南洋大学）includes the two values in its value system, and has them carved in the logo as the university motto. More importantly, actualizing these values（力行）is listed right after the above two values.

Principle 1: Sincerity can be applied to dealing with sinful behavior, too!

Zhōng fú jūn zǐ yǐ yì yù huǎn sǐ
中 孚。君子 以 议 狱 缓 死。

❖ Looking at the hexagram, the Lord reads what it implies.

1) 中复: The title of this Scenario in the version in the Han Dynasty reads *Zhongfu*, meaning "comprehensive consideration". The Lord is extremely chary when reexamining judicial decisions on capital punishment, to make sure that the penalty matches the crime. Because of his authentic humility (中孚), he tends to postpone the execution of the verdict to allow more investigation, and to rationalize his caution: 1) he wants to be convinced that the evidence is true and complete (信实, 周详); and 2) the accused really pleads guilty (伏罪).

Cf. Principle 2, "君子以折狱致刑" in Scenario 55 *Feng* (丰): 德高望重

Principle 2, "君子以明慎用刑" in Scenario 56 *Lu* (旅): 执法如山

2) 浮, 覆: The extended meaning of *Fu* (孚, 复) is that the water has the capacity to carry the boat, and it has the capability to overturn the boat, too (水能载舟, 亦能覆舟). People uphold the Lord who is fair – minded or they will rise up.

Principle 2: Be true to self and sincere to others.

yú jí yǒu tā bù yàn
虞 吉,有 他 不 燕。(虞: 安, 诚; 燕 = 晏)

❖ Sticking steadily to sincerity and be true to self will bring about expected good results. Being fickle, or inconsistent to one's values, one wills no mental peace (见异思迁, 不得安宁).

míng hè zài yīn qí zǐ hè zhī wǒ yǒu hǎo jué yǔ ěr mí zhī
鸣 鹤 在 阴,其 子和 之;我 有 好 爵,与 尔 靡 之。(爵: 酒)(靡: 共)

❖ *The female crane sings in the shade of a tree;*

The male crane dances with her melody in glee.

I have a bottle of wine that is so mellow,

and that I would like to share with my fellow.

This is the most beautiful verse found in the text of *I Ching*. The rhetoric is like that in the *Book of Poems* (《诗经》). The wine vessel is a symbol of reciprocal sincerity as the foundation of communication.

The mellow wine is like words from the bottom of the heart.

The bottom line of the upper trigram and the top line of the lower trigram (broken lines) form the shape of the mouth, indicating 1) there exist intimate relationships between the Lord and the people (亲和之象); and 2) sincerity is expressed through verbal communicated (真诚相见).

月几望(yuè jīwàng 几望 = 既望)

- The minister, senior and loyal, follows the Lord closely. The full moon represents the respectable minister who is respectful to the Lord (几望, the 16th of a lunar month, refer to Scenario 9 *Xiaoxu* 小畜, and Scenario 54 *Guimei* 归妹).

有孚挛如。(yǒu fú luán rú 挛: 系)

- The Lord's sincerity is such that his people are all touched (精诚至信).

hàn yīn dēng yú tiān zhēn xiōng

Lesson: 翰音登于天,贞凶。(翰: 高飞)

- The bird flies high in the air, and his cry echoes up there.

This analogizes a person who lacks sincerity but claims that he has it. Lacking substance, an aerial inner world (内心空虚无诚) will lead him nowhere (贞凶) simply because he is powerless.

***Xu* and *Shi* (虚, 实) in the Chinese military philosophy**

It is typical to use pairs of opposite concepts in the Chinese classics, for example, *Tian Di* (天地), *Gang Rou* (刚柔) and *Sun Yi* (损益) in *I Ching*. In Laozi's *Tao Te Ching* (《道德经》), more pairs of opposite concepts are found in the 81 passages, take the phrase "长短相形, 高下相盈" (Passage 2), for example, the "length and shortness" and "high and low" in the reciprocal supplementary relationships are simple and profound.

This style is well developed in the Chinese military philosophy (军事哲学), like *Qiang Ruo* (强弱), *Zhen Jia* (真假), *Gong Shou* (攻守) and *Xu Shi* (虚实), to name a few.

- 虚实 *Xushi*: The Tripod (鼎, in Scenario 50 *Ding* 鼎), the Pail (桶, in Scenario 48 *Jing* 井), and the Wooden Boat (木舟) in this Scenar-

io (refer to the phrase 乘木舟虚 in the Virtue), used as a cooking vessel, as a tool for water fetching, and as an instrument for ferry respectively, have common features in them. They are characteristic of solid casing and hollow inside (外坚中虚). The "hollowness" or "emptiness" embraces their "size" or "capacity" (容积).

- It is from this primitive and simple concept that Laozi developed his profound philosophical perspective of *Xu* and *Shi* (emptiness and solidity 虚实) with their strengths and usefulness respectively—

  xū qí xīn shí qí fù
  ○ 虚其心，实其腹。(in Passage 3 of *Tao Te Ching*)

  záo hù yǒu yǐ wèi shì dāng qí wú yǒu shì zhī yòng
  ○ 凿户牖以为室，当其无，有室之用。

  (牖：窗 in Passage 11 of *Tao Te Ching*)

- In their military thoughts, Jiang Tai Gong (姜太公), Sunzi (孙子) and Sunbin (孙膑) borrowed these ideas from *Yi Jing* and Laozi, and further developed into their military philosophy.

  As long as war is meant for peace, and the commander – in – chief is armed with the military philosophy deeply rooted in the culture and its philosophies, campaigns are not only maneuvers for winning battles but the strategies for national defense and triumph.

Dì liù shí èr guà Xiǎo Guò Léi Shān Xiǎo guò Zhèn shàng Gèn xià

第六十二卦 小过 雷山小过(震上艮下)

Xiǎo guò hēng lì zhēn kě xiǎo shì bù kě dà shì
小过:亨,利贞。可小事,不可大事。

fēi niǎo yí zhī yīn bù yí shàng yí xià dà jí
飞鸟遗之音,不宜上,宜下,大吉。

Tuàn yuē Xiǎo Guò xiǎo zhě guò ér hēng yě guò yǐ lì zhēn yǔ shí xíng yě
彖曰:小过,小者过而亨也。过以利贞,与时行也。

róu dé zhōng shì yǐ xiǎo shì jí yě gāng shī wèi ér bù zhōng shì yǐ
柔得中,是以小事吉也。刚失位而不中,是以

bù kě dà shì yě yǒu fēi niǎo zhī xiàng yān fēi niǎo yí zhī yīn
不可大事也。有飞鸟之象焉:飞鸟遗之音,

bù yí shàng yí xià dà jí shàng nì ér xià shùn yě
不宜上,宜下,大吉;上逆而下顺也。

Xiàng yuē Shān shàng yǒu Léi Xiǎo Guò
象曰:山上有雷,小过。

Jūn zǐ yǐ xíng guò hū gōng sāng guò hū āi yòng guò hū jiǎn
君子以行过乎恭,丧过乎哀,用过乎俭。

chū liù fēi niǎo yǐ xiōng
初六:飞鸟以凶。

liù èr guò qí zǔ yù qí bǐ bù jí qí jūn yù qí chén wú jiù
六二:过其祖,遇其妣;不及其君,遇其臣。无咎。

jiǔ sān fú guò fáng zhī cóng huò qiāng zhī xiōng
九三:弗过防之,从或戕之,凶。

jiǔ sì wú jiù fú guò yù zhī wǎng lì bì jiè wù yòng yǒng zhēn
九四:无咎,弗过遇之。往厉必戒,勿用,永贞。

liù wǔ mì yún bù yǔ zì wǒ xī jiāo gōng yì qǔ bǐ zài xué
六五:密云不雨,自我西郊。公弋,取彼在穴。

shàng liù fú yù guò zhī fēi niǎo lí zhī xiōng shì wèi zāi shěng
上六:弗遇过之。飞鸟离之,凶,是谓灾眚。

Xiàng yuē Fēi niǎo yǐ xiōng bù kě rú hé bù jí qí jūn chén bù kě guò yě
象曰:飞鸟以凶,不可如何。不及其君,臣不可过也。

cóng huò qiāng zhī xiōng rú hé yě fú guò yù zhī wèi bù dàng yě
从或戕之,凶如何也。弗过遇之,位不当也。

wǎng lì bì jiè zhōng bù kě cháng yě
往厉必戒,终不可长也。

mì yún bù yǔ yǐ shàng yě fú yù guò zhī yǐ kàng yě
密云不雨,已上也。弗遇过之,已亢也。

Scenario 62
小过 (Xiǎo Guò) The Thunder Is a Little Louder

Symbol

雷 Thunder
山 Mountain
Normally, it is admirable for one to go one more mile.

The symbol: This hexagram is composed of the lower trigram of the Mountain (山, 艮) and the upper trigram of the Thunder (雷, 震). The Thunder pounding over the Mountain (山上有雷) implies that the sound is a little louder than normal, and therefore is described as *Xiao Guo* (小过, in an older version, *Shao Guo* 少过). In the hexagram, there are four broken lines in total and only two whole lines, indicating that the number of *Yin Yao* (阴爻) is a little greater than that of *Yang Yao* (阳爻), based on the notion of "three each for the balance" (cf. Scenario 28 *Da Guo* 大过).

The theme: In handling minor things, it is better to do a little more than necessary (小过 xiǎo guò : 稍有过度, 过越), which is the thematic point of this Scenario. In other words, the idea of "doing a little too much" is relevant for normal situations and minor things (可小事 kě xiǎo shì; 可: 适用于) to proceed well or even better (亨).

Principle 1: Encourage people to go one mile beyond in carrying out duties.

xiǎo guò kě xiǎo shì bù kě dà shì guò yǐ lì zhēn yǔ shí xíng
小过:可小事,不可大事。过以利贞,与时行。

◆ Going on an expedition and attending memorial ceremonies are considered as major events (出征, 祭祀为大事). Normal matters are perceived as minor things (*Xiaoshi*, 小事). It is fine to do small things a little more than required, because it helps to build up substantial work (利贞). However, one must be very careful on major movements to make sure that it is done appropriately. Such concept of *Xiaoshi* (小事) implies an encouragement for people to start from doing minor things well, and to do a better job than others can. It is also applicable to leaders: they are encouraged to attend to solve work – related problems which are comparatively not so important as setting strategic directions.

fēi niǎo yí zhī yīn bù yí shàng yí xià dà jí
飞鸟遗之音,不宜上宜下,大吉。

◆ The hexagram takes the image of a bird—the two whole lines in the middle form the body, and the two broken lines at the upper part and the lower part look like the wings (飞鸟之象). For a bird, it is safe to fly low and dangerous to fly high because flying high, it is at a greater probability to fall prey to a hunter (枪打出头鸟).

○ The moral to this analogy is that it is better for a person not to be ambitious to undertake things beyond his capability (好高骛远). Instead, he is advised to be realistic, starting from the small that he can put his hands on. It is not a good idea to be impractical. Although people like to take challenging jobs, they are cautioned not to offer to undertake projects that require abilities much greater than what they possess (超过实力; 没有金钢钻, 别揽瓷器活).

○ Flying upward is more difficult than flying down to the earth (上行难, 下行易; 上逆下顺). Many people aspire to be leaders; more

people prefer not to be leaders; and only a small percentage of people move up and become leaders. Hence people are reminded to read inwardly their potential and to understand their aspiration.

It has to be acknowledged that the above traditional perception has been discouraging although it sounds realistic. University graduates in the new working environment tend to lose opportunities to demonstrate their abilities without knowing why. People in Western organizations do not have such "traditional" obstacles hindering their "out – going drive" for performance. In modern organizations, people are encouraged to take the initiative to offer, to take challenging jobs, and to seek for opportunities/exposure to demonstrate their potential, or to learn skills at a higher lever, rather than to wait for their leaders to go from department to department and check who is good or better at what.

róu dé zhōng xiǎo shì jí gāng shī wèi ér bù zhōng bù kě dà shì
柔得中，小事吉。刚失位而不中，不可大事。

❖ The second line and the fifth line in the hexagram are broken lines (*Yin Yao* 阴爻), occupying the middle positions in the upper and the lower trigrams respectively (柔得中).

The third line is a position meant for a *Yang Yao* to occupy (阳爻, 阳位, so are the third and fifth lines). Since a whole line is occupying that position, it is "appropriate" (当位), but it is not in the middle of the lower trigram (不中), indicating that it is not in control. The fourth line is also a whole line (刚), but the fourth position is meant for a *Yin Yao* (阴爻), therefore it is at an "inappropriate position" (不当位). Further, the whole line is not in the middle of the upper trigram (不中). So those taking these positions are unable to be in charge of major events.

One may take this kind of hexagram reading as a thinking tool, an approach to scanning the environment he is in, and to analyzing the situational elements especially the factors in his span of control so as to determine where the leverage point lies. With a different lens, those who feel that they are targeted or their wings are clipped may be

able to identify where the smoking gun is hiding.

Virtue: A noble man of politeness who practices *Xiaoguo*

Jūn zǐ yǐ xíng guò hū gōng sāng guò hū āi yòng guò hū jiǎn
君子以行过乎恭，丧过乎哀，用过乎俭。

- The noble man is a bit more polite in social interactions.
- He expresses more condolences at obsequies.
- He is a little more economical in daily life.

Setting an example of *Xiaoguo* (小过) by doing a little more than others in social settings, the noble man is thought of highly by people.

Although it is a question of degree or extent (分寸，节度)—"a little more than usual/others" (少许，稍微), what the noble man is able to present is well taken because nobleness is seen in normal situations, too (微中见大), and is implied in the notion of *noblesse oblige*.

In the process of character molding, parents and educators set examples for the younger generation. In organizations, leaders are aware that this is an integral aspect in building up their greatness.

Principle 2: Be mindful of border lines.

róu shùn qǔ shèng bù wǒ xíng wǒ sù hòu fā zhì rén bù yī yì qǔ xiān
柔顺取胜，不我行我素。后发制人，不一意取先。

❖ Organizational life is easier when subordinates are agreeable instead of being self - opinionated or simply following their bigoted course.

❖ Be capable to play an upper hand when striking after being struck. Do not attempt to show off so as to domineer over others.

This is one of the highlights of the philosophies in *I Ching*.

- ○ In human and working relationships, the principle is recommendable. Meanwhile, one has to notice that it is conservative, but serves as a warning against domineering behavior (独占鳌头，凤凰占高枝).
- ○ The Taoist philosophy inherits such perspective, and it is combined

with the philosophy in Buddhism, too. It works effectively when applied to protecting national interests in foreign affairs.

- The notion of *Quxian* (取先) is often misunderstood. It does not mean to discourage people to outperform but to demonstrate an intention to do a better job among people rather than to be appointed to assume a higher position (a noble idea originally from Emperor Yao 尧帝). Laozi (Passage 67) explained clearly that such an approach was meant to ensure a process of building seniority (成器长): 我有三宝，持而保之：一曰慈，二曰俭，三曰不敢为天下先。

The observant minister

fú guò fáng zhī cóng huò qiāng zhī xiōng
弗过防之，从或戕之，凶。(从：纵；戕：伤害)
fú yù guò zhī fēi niǎo lí zhī xiōng
弗遇过之。飞鸟离之，凶。(离 = 罹 lí)

The minister, having no fault (过失), is vigilant against the base man (represented by the broken line at the top of the hexagram) who is hiding behind the Lord (the fifth line, 明枪易躲，暗箭难防). He never flaunts while exhibiting his abilities within the borders (不逞强，不逾越).

At hunting, seeing that the Lord needs help in catching a bird, he assists instantly. He also notices another bird that is flying too high, and knows that beyond its territory, the bird will fall prey sooner or later.

Dì liù shí sān guà Jì Jì Shuǐ Huǒ Jì Jì Kǎn shàng Lí xià

第六十三卦 既济 水火既济(坎上离下)

Jì Jì hēng xiǎo lì zhēn chū jí zhōng luàn

既济:亨,小利贞,初吉,终乱。

Tuàn yuē Jì Jì hēng xiǎo zhě hēng yě

彖曰:既济,亨,小者亨也。

lì zhēn gāng róu zhèng ér wèi dàng yě

利贞,刚柔正而位当也。

chū jí róu dé zhōng yě zhōng zhǐ zé luàn qí dào qióng yě

初吉,柔得中也。终止则乱,其道穷也。

Xiàng yuē Shuǐ zài Huǒ shàng Jì Jì Jūn zǐ yǐ sī huàn ér yù fáng zhī

象曰:水在火上,既济。君子以思患而豫防之。

chū jiǔ yè qí lún rú qí wěi wú jiù

初九:曳其轮,濡其尾,无咎。

liù èr fù sàng qí fú wù zhú qī rì dé

六二:妇丧其茀,勿逐,七日得。

jiǔ sān Gāo Zōng fá Guǐ fāng sān nián kè zhī xiǎo rén wù yòng

九三:高宗伐鬼方,三年克之,小人勿用。

liù sì yǒu yī rú zhōng rì jiè

六四:繻有衣袽,终日戒。

jiǔ wǔ dōng lín shā niú bù rú xī lín zhī yuè jì shí shòu qí fú

九五:东邻杀牛,不如西邻之禴祭,实受其福。

shàng liù rú qí shǒu lì

上六:濡其首,厉。

Xiàng yuē Yè qí lún yì wú jiù yě qī rì dé yǐ zhōng dào yě

象曰:曳其轮,义无咎也。七日得,以中道也。

sān nián kè zhī bèi yě zhōng rì jiè yǒu suǒ yí yě

三年克之,惫也。终日戒,有所疑也。

dōng lín shā niú bù rú xī lín zhī shí yě shí shòu qí fú

东邻杀牛,不如西邻之时也。实受其福,

jí dà lái yě rú qí shǒu lì hé kě jiǔ yě

吉大来也。濡其首厉,何可久也。

Scenario 63
既济 (Ji Ji) The Ripping River

Symbol

水 Water
火 Fire
Properly positioned, the water and the fire can be compatible with each other.

The symbol: This hexagram is composed of the lower trigram of the Fire (火, 离) and the upper trigram of the Water (水, 坎). In nature, the Water and the Fire, as normally perceived, are not compatible (水火不容) and even intolerable with each other. In character, the Water wets what is under it (润下); and the Fire heats (炎上) what is above it. In this hexagram, with the Water above the Fire (水在火上), the upward function of the Fire and the downward function of the Water are clicking (水火相济).

- *Ji* (既) means "already" or "completely"; *Ji Ji* (既济) thus symbolizes a completely perfect scenario. This is the philosophical perspective of uniting two seemingly contradictory opposites into an entity.
- *Ji* (济) literally means "crossing the river" (渡河). *Ji Ji* (既济) therefore means "having crossed the river already".
- *Ji* (济) also means the Ji River (济河), the name of the Yellow River (黄河) in the ancient times (Jinan 济南, the capital of Shandong Province 山东省省会, is located on the southern bank of the Yellow River). "Having already crossed the river" implies that victory is within easy reach (垂手可得). In the game of the Chinese chess (象棋), the border line in the middle is called "Huanghe" (黄河为界). Once the *Zu/Bing* (soldier 卒, 兵) has crossed the River (border), the attacking momentum is built up and the winning situation is becoming clear.

The theme: The scenario of the Water and the Fire, once put in such a way that the individual function of each is amplified and that the new functions benefit others around them (相资济物), illustrates the primitive thought of a dialectical unity (辩证统一 biànzhèng tǒngyī) that has been guiding the development of systematic exposition and reasoning in the traditional Chinese way of thinking. In a practical perspective, the hexagram of the Water above the Fire projects an image of cooking. It is an ideal picture that every family has such essentials guaranteed. In policy making, the initial intention and the destination (出发点和归宿) are for the common people (平民百姓) to get the benefits and to enjoy their lives (小者亨). Once the policy ends up with the benefits for families (小利贞, 小康), the basic social units, the ideal situation of social harmony is realized (既定 jìdìng).

The perfect hexagram

This hexagram displays the perfect picture among the 64 Scenarios in *I Ching*, in terms of "Appropriate Position" (当位); Interactive Position (有应); and Intermediate Position (中).

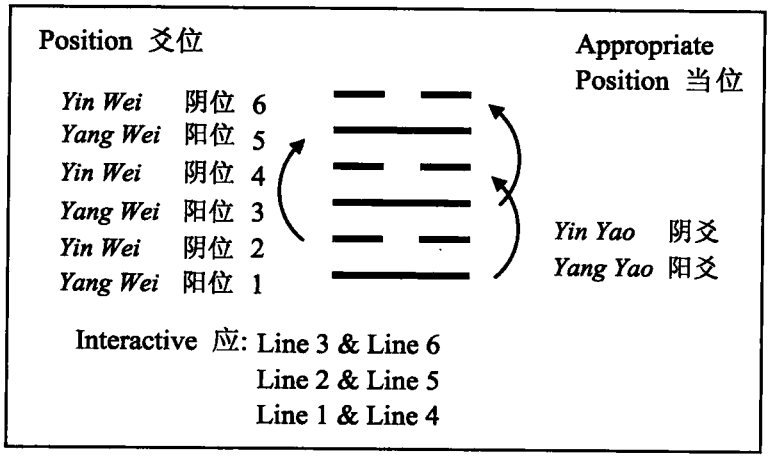
- Appropriate Position (当位): By default, the first, third and fifth lines are *Yang Wei* (阳位) and meant for *Yang Yao* (— 阳爻) to occupy; the second, fourth and the sixth lines are *Yin Wei* (阴位) and meant for *Yin Yao* (– – 阴爻) to occupy. In this scenario, the three *Yang Yao* and the three *Yin Yao* are all in their right places (刚柔正而位当).
- Interactive Position (应): By default, any of the three pairs of *Yao* (the first and the fourth lines; the second and the fifth lines; the third and the sixth lines), is in interactive position if the two *Yao* are opposites. In this hexagram, all the three pairs are in interactive. In the other 63 scenarios, there is either only one or two pairs that are in interactive.
- Intermediate Position (中): The *Yao* in the middle of each of the two trigrams (the second line and the fifth line) holds the central position of the respective sub – scenarios. The fifth line is a whole line (— *Yang Yao* 刚中), and the second line is a broken line (– – *Yin Yao*

柔中). As one of the three pairs, the two lines are in the interactive position to respond each other.

Refer to the Introduction for explanations in detail.

Figure 63 – 1 illustrates the characters of this perfect Scenario. Clearly, it is a completely balanced, harmonious picture (调和, 和谐, 完整的平衡态).

Figure 63 – 1. The features of the perfect Scenario *Ji Ji* (既济)



Principle 1: Make the process on going; balance styles.

既 济,小 利 贞(jì jì xiǎo lì zhēn)

- To have crossed the river means the target is reached. The target is for the common people to receive the benefits (小亨遍及小者).

  In application, leaders of organizations have their attention on the following—

  - Celebrating successes at the completion of a task/project before moving to a new one.
  - Teaming up those who seem to be incompatible in personality (水火调和), and keeping contradictions at manageable level.
  - Role modeling at the top: when needed, the chairman and the vice

chairman "balance" their styles (红脸, 白脸), to have a balancing effect on followers.

- Using "must" (必须) and "should" (应当) sparingly. "Must" is supported by a clearly stated directive; and "should" is backed by the rationale behind when the leader feels it a must to say "should".
- Meeting staff's new needs, and being present to help solving their work – related problems. These are much more valued than fringe benefits.
- Designing the SEA (Surroundings, Environment and Atmosphere) to click the expectations –
  - Supervisors, "Are they doing substantial work?"
  - Subordinates, "Is the work beneficial?"

Principle 2: Dread with a sense of crisis.

Jūn zǐ yǐ sī huàn ér yù fáng zhī
君子以思患而豫防之。

- Even in a perfect and comfortable situation, the noble man is able to anticipate possible problems that may surface at a later stage. He takes preemptive actions to avoid these problems to take place (防患于未然 cf. Scenario 51 "恐致福").
- 忧患意识: To dread with a sense of crisis minimizes occasions in the future to say "too bad" to the happenings that could have been avoided. The noble man's thinking is based on the following three characteristics:
  1. It is a greater challenge to maintain in power than to gain the power (打江山易, 坐江山难);
  2. It is the call of responsibility / destination (责任感, 使命感所驱使);
  3. It is the unity of compassion and graciousness that stands as the corner stone of the civil society (善美统一, see 邵汉明 1992,

"Confucianism").

The sense of crisis is exemplified in the two instances below.

Gāo Zōng fá Guǐ fāng sān nián kè zhī
高 宗 伐 鬼 方,三 年 克 之。

❖ 高宗 Gao Zong (Wu Ding 武丁), the Fourth Emperor (in reign for 59 years since 1250 B. C.) of the second period of the Shang Dynasty (商朝后期 1300 ~ 1046 B. C.), had a staunch character. He never rested content (安保其成, 高枕无忧). He was concerned about the peaceful life disturbed now and then by Guifang (鬼方), a nomadic tribe of *Xianyun* (猃狁 xiǎn yǔn) in the northwestern region, and mobilized his people to spend three years to conquer it.

dōng lín shā niú bù rú xī lín zhī yuè jì shí shòu qí fú
东 邻 杀 牛,不 如 西 邻 之 禴 祭,实 受 其 福。

❖ The neighbors to the east are taking their oxen as sacrifice, which does not yield tangible benefits as much as the formality carried out by the neighbors to the west who are commemorating ancestors with ordinary food. To indulge in ostentation and extravagance (讲排场, 摆阔气) is what the noble man would do away with.

Once a professor at Harvard shared with me, "I like worries, because when I worry, they will not happen". What she did not mention was the actions she took, with the sense of crisis, to avoid the unwanted to happen.

Wading across a river

yè qí lún fù sàng qí fú wù zhú
曳 其 轮。妇 丧 其 茀,勿 逐。

xū yǒu yī rú zhōng rì jiè rú qí wěi wú jiù rú qí shǒu lì
繻 有 衣 袽, 终 日 戒。濡 其 尾,无 咎。濡 其 首,厉。

Wading through the rapids, a woman holds one of the wheels of the cart.

In this way, the cart will not advance rashly.

The hood of the cart slips into the water. She lets it go with the rapids.

There will be some loss in taking an adventure. So be it.

Noticing a leakage, she blocks it up with the silk and cloth at hand.

She is more on alert ever since.

The woman is prepared to deal with potential problems (急时之需). She is careful, attentive (细心, 周到) and good at crisis management.

A little fox is also crossing the river. Its tail gets wet.

It doesn't matter as the wet tail only slows him down.

Then its head gets wet, which is troublesome.

It is more dangerous for the fox to have its head wet.

The moral: Taking a risk, one has to keep his head out of the water.

Dì liù shí sì guà Wèi Jì Huǒ Shuǐ Wèi Jì Lí shàng Kǎn xià

第六十四卦 未济 火水未济(离上坎下)

Wèi jì hēng xiǎo hú qì jì rú qí wěi wú yōu lì
未济:亨。小狐汔济,濡其尾,无攸利。

Tuàn yuē Wèi jì hēng róu dé zhōng yě xiǎo hú qì jì wèi chū zhōng yě
彖曰:未济,亨,柔得中也。小狐汔济,未出中也。

rú qí wěi wú yōu lì bù xù zhōng yě
濡其尾,无攸利,不续终也。

suī bù dàng wèi gāng róu yīng yě
虽不当位,刚柔应也。

Xiàng yuē Huǒ zài Shuǐ shàng Wèi jì Jūn zǐ yǐ shèn biàn wù jū fāng
象曰:火在水上,未济。君子以慎辨物居方。

chū liù rú qí wěi lìn
初六:濡其尾,吝。

jiǔ èr yè qí lún zhēn jí
九二:曳其轮,贞吉。

liù sān wèi jì zhēng xiōng lì shè dà chuān
六三:未济,征凶,利涉大川。

jiǔ sì zhēn jí huǐ wáng
九四:贞吉,悔亡。

zhèn yòng fá Guǐ fāng sān nián yǒu shǎng yú dà guó
震用伐鬼方,三年有赏于大国。

liù wǔ zhēn jí wú huǐ Jūn zǐ zhī guāng yǒu fú jí
六五:贞吉,无悔。君子之光,有孚吉。

shàng jiǔ yǒu fú yú yǐn jiǔ wú jiù rú qí shǒu yǒu fú shī shì
上九:有孚于饮酒,无咎。濡其首,有孚失是。

Xiàng yuē Rú qí wěi yì bù zhī jí jiǔ èr zhēn jí zhōng yǐ xíng zhèng yě
象曰:濡其尾,亦不知极。九二贞吉,中以行正也。

Wèi jì zhēng xiōng wèi bù dāng yě zhēn jí huǐ wáng zhì xíng yě
未济征凶,位不当也。贞吉悔亡,志行也。

Jūn zǐ zhī guāng qí huī jí yě yǐn jiǔ rú shǒu yì bù zhī jié yě
君子之光,其晖吉也。饮酒濡首,亦不知节也。

Scenario 64
未济 (Wèi Jì) The Rippling River

Symbol

火 Fire
水 Water
The end of one process is the beginning of the next.

The symbol: This hexagram is composed of the lower trigram of the Water (水, 坎) and the upper trigram of the Fire (火, 离). The Fire above the Water (火在水上) is a scenario just the opposite of that of Scenario 63. In character, the function of the Fire (heating) does not go downward (火炎不下达); and the function of the Water (wetting) does not go upward (水润不上行), therefore the Fire being located on the top and the Water at the bottom symbolizes a scenario in which the two elements do not have their functions synergized (南辕北辙, 不相为用).

As *Ji* (济) also means "crossing the river" (渡河, refer to "the symbol" in the previous Scenario), and *Wei* (未) means "not yet", *Weiji* (未济) therefore means "having not crossed the river yet". This resembles a new scenario with new characters and problems after the perfect situation has been reached in the overall process from Scenario 1 to Scenario 63.

The theme: *Weiji* (未济), the situation displaying "having not crossed the river yet" (未渡过河), indicates that the destination is yet to be reached (事未成). Emerging after "crossing the river" in the previous scenario, this situation illustrates the dialectical law (辩证法)—the end of one process is the beginning of the next.

- The movement of things causes changes. Since things must not stop moving, changes never change (运动变化, 物不可穷).
- Development is the purpose of making changes. Since destination is pe-

riodically set and renewable for even better results, development is an on – going process (生生不息, 没有止境).

- Eternity being the law of development, industriousness is a perpetual topic in managing change (永恒发展, 孜孜经营).

  Only with this "on – going process" perspective can people make progress in their work (未济, 亨).

Principle 1: Take the approach of *dialectical unity* in reasoning.

Wèi jì Jūn zǐ yǐ shèn biàn wù jū fāng
未 济;君子 以 慎 辨 物 居 方。(方: 所)

◆ The hexagram inspires the noble man to take the "dialectical unity" approach in his reasoning. His way of scrutinizing the details, differentiating and categorizing the matters around him enables him to understand the nature of the relationships of the matters.

Emperor Wu Ding (武丁, 高宗 Gao Zong)

The following is the continuation of the story of Wu Ding (see the previous Scenario).

Wèi jì zhēng xiōng lì shè dà chuān
未 济, 征 凶。利 涉 大 川 。

◆ It is not advisable to advance rashly in an unfavorable situation (不宜冒进, 有凶险). Knowing that *Guifang* was making troubles at the northwestern region, the Emperor planned carefully and designed useful strategies in order to find a way out (周详策划, 突破险境, 找到出路).

zhèn yòng fá Guǐ fāng sān nián yǒu shǎng yú dà guó
震 用 伐 鬼 方,三 年 有 赏 于 大 国。

Jūn zǐ zhī guāng yǒu fú
君 子 之 光 , 有 孚。

◆ Having commanded their irresistible forces to defeat *Guifang* (雷霆万钧之势, refer to Scenario 51 *Zhen* 震, the symbol of the Thunder), the generals returned with their forces to Emperor Wu Ding after three

years. Those who had brilliant achievements in the war were granted the titles of *Hou* (侯), a title of nobility as recognition (封侯), by the Emperor. With the mission realized, the Emperor had his influence glorified like the sunshine (光辉灿烂).

大国: *Da Guo* meant the most important state of the states, referring to the State of *Yin* (殷) that was used as the name of the second period of the Shang Dynasty (后商朝) after the capital was moved to the State of *Yin* (殷) in 1300 B. C. located on the northern bank of the Yellow River (called Anyang 安阳 now, the site of the Yin Ruins 殷墟).

In the last two Scenarios, Zhou Wen Wang (周文王) who developed the 64 hexagrams (refer to the Foreword), covertly expressed his determination and preparation (秣马厉兵) to topple down the then Emperor Zhou (纣王). As the captive of Emperor Zhou (refer to Scenario 36 *Mingyi* 明夷), he yearned to go back home on the other side of the Yellow River, and yet had his mission be carried out by his sons, Zhou Wu Wang and Zhou Gong (周武王, 周公, see the Preface).

Attributes: Adaptable, resilient

Principle 2: Be watchful against pitfalls.

yǒu fú yú yǐn jiǔ wú jiù rú qí shǒu yǒu fú shī shì
有孚于饮酒,无咎。濡其首,有孚失是。

❖ Entrusting and empowering his ministers, the Emperor is able to hold his wine vessel full of joy. He is aware that delegating too much to the ministers or drinking too much (饮酒濡首, 逸乐过度) is not the righteous way, although he is sincere. This is like the little fox who gets his head wet, which affects his crossing the river.

Implications to leaders: there are three purposes of delegation—

1. to free themselves so as to concentrate on more important things;
2. to provide opportunities for others to learn skills at a higher level;

or

3. to be able to handle emergencies.

xiǎo hú qì jì rú qí wěi wú yōu lì
小 狐 汔 济,濡 其 尾,无 攸 利。(汔: 接近)

◆ Almost reaching the other side of the river, the little fox gets his tail wet. This mistake, either because he is not careful enough or he is not skillful enough, slows him down. If he does not try harder in this situation, he may not be able to cross the river (不勉力, 不续终). In the book *The Wind in the Willows* (《风中柳树》) and other fairy tales, there are cartoons showing that squirrels stand on the floating leaves as boats to cross a river, and have their tails up as the sails. The connection here could be the idea that getting the tail wet when crossing the river will hinder the fox from crossing the river as fast as he wants. Having the head wet, which is another pitfall, is more dangerous because it may thwart the fox's efforts (refer to "wading across a river" in the previous Scenario).

Relative and Objective: the typical *I Ching* approaches

to reading situational characters

➢ After reaching the ideal situation with perfect situational characters (as found in Scenario 63), things still go on.

➢ In a new situation, some of the new situational characters may not be perfect (as presented in this Scenario). Comparing Scenario 63 with Scenario 64, one will find—

- ○ 既济 *Ji Ji*: relative, temporary and periodical (相对, 暂时, 阶段性);
- ○ 未济 *Wei Ji*: absolute, perpetual, and holistic (绝对, 永久, 全局性).

➢ In an imperfect situation, one needs to differentiate the situational characters, identify favorable and unfavorable elements, as the way to analyze this Scenario below –

- "Inappropriate positions": All the three *Yang* positions (the first, third and fifth lines) are occupied by *Yin Yao*; and all the three *Yin* positions (阴位, the second, fourth and sixth lines) are occupied by *Yang Yao*, hence they are at "inappropriate positions" (不当位).
- "Interactive positions": Although the six *Yao* are in inappropriate positions, they are in three pairs (the first / the fourth lines; the second / the fifth lines; and the third / the sixth lines) that reveal interactive relations respectively (虽不当位,刚柔应).

Application: Perceiving situations, one is advised 1) not to underestimate difficulties; 2) to analyze objectively the situational characters in order to find the positive elements; and 3) to be resilient in any setback, so as to avoid being at his wits' end (轻视, 挫折, 困穷).

Summary Points

I. Reading the situations and riding on changes (驾驭变革)

- Hexagrams (卦画, 卦象)

  Of the 64 Hexagrams, each stands for the symbol of the scenario, and is analyzed in terms of "Position" (*Wei* 位), "Central position" (*Zhong* 中), "Relationship" (*Ying* 应), and "Sub – scenario" (*Yao* 爻).

- Scenarios (卦辞, 情景)

  Of the 64 Scenarios, each comprises its title/theme, and is interpreted in terms of "Situational character" (特点), "Value/Virtue" (价值观, 德行), "Attributes" (特质), and "Principle" (原则, 道义).

  In modern societies, there are much more scenarios with

  - more than six "lines" (sub – scenarios 小象);
  - more sophisticated characters, not merely the Softness and the Firmness (*Yin* and *Yang*);
  - more complicated relationships (not three pairs only); and
  - more principles to follow.

  However, the most valuable heritage from *Yi Jing* includes –

- the **symbolic** approach;
- the **analytical** method;
- the pertinent descriptions of **principles**;
- the standard setting of **values** and **virtues**; and
- the **philosophical perspectives** profoundly embedded in, and strikingly stemming from, each of the 64 Scenarios.

Yi Jing inspires people to read the situation they are in, and to deal with it tactfully. What General Powell, the former Secretary of State, states is in support of this idea: "effective leadership depends on a thorough immersion in the here and now" – "external conditions are always in flux (new competitors, new opportunities)", "internal conditions continually change (new processes, new employees)", and change with the changes to "try to get ahead of it". His tactics include 1) avoid "one size fits all" solutions; 2) be fleet and flexible; and 3) don't fight "the last war" or assume "back to basics" is the right course of action (Harari, 2003).

II. Building organizational value systems (构建价值观体系)

There are about 100 values and virtues identified in the 64 Scenarios. The key values, like "perseverance" and "integrity", are found in many organizational values systems. In the west, "integrity" is also a value in leadership. Wheatley (1999) emphasizes that we must say what we mean and seek for a much deeper level of integrity in our words and acts than ever before". Among the common features of organizational value systems, three of them are typical –

- The selection of values: the selection is not on the basis of *preference* but on *emphasis*, in relation with the organizational mission and vision.
- A combination of the "old" and the "new": some of them are traditional (existing for thousands of years), like the aforementioned two which have been indispensable to pass from generation to generation (薪火相传); and some are contemporary, like "responsibility" and "respect" which reflect the importance in the present time (与时偕行).
- The influence on finalizing the values: the top leader (especially the founder) or the governing body (the board), has the greatest influence

on the confirmation of the values system which is formed up through a collective or a collective consulting process. The values reflect:

1) what has been held very important in the tradition;
2) the top leader's personal philosophy; and
3) what the leader perceives as the most pertinent to the periodical requirements of all the organizational members.

After all, the leader is the helmsman who directs the organizational development and the process of building the organizational identity, the uniqueness that is the core of the organizational culture. According to a study by William Mercer, Inc., a management consulting firm, corporate culture is defined as "an expression of the combined influence of the company's basic beliefs, values, expectations and typical patterns of action" (in Dessler, 1992).

Mercer's study reveals that companies' corporae values originate from the chief executives in the study and from their top management. The most important corporate values, as the result of the study, are listed below by rank:

Corporate Values	
1. Performance	6. Innovation
2. Fairness	7. Entrepreneurship
3. Competitiveness	8. Individual achievement
4. Team spirit	9. Loyalty
5. Corporate family spirit	10. Tradition

The following are three examples of the school value systems quoted with permission from the respective school leaders in Singapore.

Woodgrove Secondary School (WGS)

The Core Values			
Grace	端庄	Dignity	尊严
Responsibility	责任感	Care	爱心
Integrity	诚信	Teamwork	团队精神
Nation before Self	爱国		

Provided by Sung Mee Har, the Principal of WGS, April 2007

Fuhua Primary School

The School Motto	The Core Values	
Frugality and Honesty (on the school badge) The first letters of the two words are found in the school name, Fuhua.	Perseverance	自强不息
	Respect	尊严
	Integrity	诚信
	Care	关爱
	Enterprise	企业精神

Provided by Fuziah Taha, the Principal of Fuhua, October 2007

The PRICE is engraved on, and represents the intrinsic value of, the school products.

Nan Hua High School (NHHS)

The Core Values			
Loyalty	忠	Courtesy	礼
Filial Piety	孝	Righteousness	义
Humanity	仁	Integrity	廉
Love	爱	Sense of Shame	耻

Provided by Dr. Foo Suan Fong, the Principal of NHHS, June 2007

The eight core values are Confucian values with their origins in *Yi Jing*, the earliest Chinese classics; and in *The Six Series of Strategies* (《六韬》), the earliest Chinese military classics, among the selection criteria of civil servants.

Part III 第三部分

The Ten Wings（易经·传）

(The Commentaries by Confucian Scholars)

About the Ten Wings 十翼

Yi Jing comprises Book I (*Jing* 经, the 64 Scenarios) and Book II (*Zhuan* 传 Zhuàn, the 10 Commentaries) written by Confucian scholars who made the scenarios more comprehensible. Hence they are also known as *The Ten Wings* (十翼) enabling the Book to fly across the land.

《彖传》上下篇 The *Tuan* (Tuàn Zhuàn Part 1 & Part 2)

"Tuan" (彖), the name of an extinct animal, is used as the title. The theme of each of the 64 Scenarios is explained in this essay.

《象传》上下篇 *The Xiang* (Xiàng Zhuàn Part 1 & Part 2)

"Xiang", meaning "image", interprets the symbol of each of the 64 Scenarios represented by the hexagram at the beginning of each Scenario. Elaborations of the symbols are further divided into Major Scenarios (大象, hexagram) and Minor Scenarios (小象, each of the two trigrams of the hexagram and each of the six *Yao* 爻).

《文言传》The *Wenyan* (Wényán Zhuàn)

"Wenyan" literally means "classical style of writing". The *Wenyan* explains in detail the first two Scenarios, *Qian* and *Kun* (乾 Qián 坤 Kūn).

The texts of the above five Wings are mixed in the original texts of Book I, as the traditional form since Confucian times in the *Warring States*. Book II, the Ten Wings, actually consist of the texts of the next five Wings.

《系辞传》上下篇 The Thematic Analyses (Xìcí Zhuàn Part 1 & Part 2)

"Xici" stands as the masterpiece among the ten essays, providing systematic and thematic analyses of the philosophical perspectives in the text of Book I (*Jing* 经).

《说卦传》*Shuo Gua*, the Structural Analyses (Shuōguà Zhuàn)

This passage provides concise structural analyses of the main ideas in the text of Book I, and brief illustrations of the Eight Diagrams.

《序卦传》*Xu Gua*, the Sequential Descriptions (Xùguà Zhuàn)

This passage rationalizes the sequence of the 64 Scenarios in Book I.

《杂卦传》*Za Gua*, the Supplementary Comments (Záguà Zhuàn)

These comments try to pair up the themes of the 64 Scenarios through rearranging them into 32 pairs with opposite meanings, like "Firmness" and "Softness", and to give summary points.

系辞上传（Xìcí Shàng Zhuàn）
The Thematic Analyses（Part 1）

第一章 Passage 1

Tiān zūn Dì bēi Qián Kūn dìng yǐ bēi gāo yǐ chén guì jiàn wèi yǐ dòng jìng yǒu
天尊地卑，乾坤定矣。卑高以陈，贵贱位矣。动静有
cháng gāng róu duàn yǐ fāng yǐ lèi jù wù yǐ qún fēn jí xiōng shēng yǐ zài Tiān
常，刚柔断矣。方以类聚，物以群分，吉凶生矣。在天
chéng xiàng zài Dì chéng xíng biàn huà xiàn yǐ
成象，在地成形，变化见矣。

Shì gù gāng róu xiāng mó Bā Guà xiāng dàng gǔ zhī yǐ léi tíng rùn zhī yǐ fēng
是故刚柔相摩，八卦相荡，鼓之以雷霆，润之以风
yǔ rì yuè yùn xíng yī hán yī shǔ qián dào chéng nán kūn dào chéng nǚ qián zhī dà
雨，日月运行，一寒一暑。乾道成男，坤道成女。乾知大
shǐ kūn zuò chéng wù qián yǐ yì zhī kūn yǐ jiǎn néng yì zé yì zhī jiǎn zé yì
始，坤作成物。乾以易知，坤以简能。易则易知，简则易
cóng yì zhī zé yǒu qīn yì cóng zé yǒu gōng yǒu qīn zé kě jiǔ yǒu gōng zé kě dà
从。易知则有亲，易从则有功。有亲则可久，有功则可大。
kě jiǔ zé xián rén zhī dé kě dà zé xián rén zhī yè yì jiǎn ér tiān xià zhī lǐ dé
可久则贤人之德，可大则贤人之业。易简，而天下之理得
yǐ tiān xià zhī lǐ dé ér chéng wèi hū qí zhōng yǐ
矣；天下之理得，而成位乎其中矣。

第二章 Passage 2

Shèng rén shè guà guān xiàng Xì Cí yān ér míng jí xiōng gāng róu xiāng tuī ér
圣人设卦观象，系辞焉而明吉凶，刚柔相推，而
shēng biàn huà shì gù jí xiōng zhě shī dé zhī xiàng yě huǐ lìn zhě yōu yú zhī xiàng
生变化。是故吉凶者，失得之象也。悔吝者，忧虞之象

yě biàn huà zhě jìn tuì zhī xiàng yě gāng róu zhě zhòu yè zhī xiàng liù yáo zhī
也。变化者,进退之象也。刚柔者,昼夜之象。六爻之
dòng sān jí zhī dào yě shì gù Jūn zǐ suǒ jū ér ān zhě yì zhī xù suǒ lè ér wán
动,三极之道也。是故君子所居而安者,易之序。所乐而玩
zhě yáo zhī cí shì gù Jūn zǐ jū zé guān qí xiàng ér wán qí cí dòng zé guān qí
者,爻之辞。是故,君子居则观其象,而玩其辞;动则观其
biàn ér wán qí zhān shì gù zì tiān yòu zhī jí wú bù lì
变,而玩其占。是故自天佑之,吉,无不利。

第三章 Passage 3

Tuàn zhě yán hū xiàng yě yáo zhě yán hū biàn zhě yě jí xiōng zhě yán hū qí
彖者,言乎象也。爻者,言乎变者也。吉凶者,言乎其
shī dé yě huǐ lìn zhě yán hū qí xiǎo cī wú jiù zhě shàn bǔ guò yě shì gù liè
失得也。悔吝者,言乎其小疵。无咎者,善补过也。是故列
guì jiàn zhě cún hū wèi qí xiǎo dà zhě cún hū guà biàn jí xiōng zhě cún hū cí yōu
贵贱者,存乎位。齐小大者,存乎卦。辩吉凶者,存乎辞。忧
huǐ lìn zhě cún hū jiè zhèn wú jiù zhě cún hū huǐ shì gù guà yǒu xiǎo dà cí yǒu xiǎn
悔吝者存乎介。震无咎者,存乎悔。是故卦有小大,辞有险
yì cí yě zhě gè zhǐ qí suǒ zhī
易。辞也者,各指其所之。

第四章 Passage 4

Yì yǔ Tiān Dì zhǔn gù néng mí lún tiān dì zhī dào yǎng yǐ guān yú tiān wén
《易》与天地准,故能弥纶天地之道。仰以观于天文,
fǔ yǐ chá yú dì lǐ shì gù zhī yōu míng zhī gù yuán shǐ fǎn zhōng gù zhī sǐ shēng
俯以察于地理,是故知幽明之故。原始反终,故知死生
zhī shuō jīng qì wèi wù yóu hún wèi biàn shì gù zhī guǐ shén zhī qíng zhuàng yǔ tiān dì
之说。精气为物,游魂为变,是故知鬼神之情状。与天地
xiāng shì gù bù wéi zhī zhōu hū wàn wù ér dào jǐ tiān xià gù bù guò páng xíng ér
相似,故不违。知周乎万物,而道济天下,故不过。旁行而
bù liú lè tiān zhī mìng gù bù yōu ān tǔ dūn hū rén gù néng ài fàn wéi tiān dì
不流,乐天知命,故不忧。安土敦乎仁,故能爱。范围天地
zhī huà ér bù guò qū chéng wàn wù ér bù yí tōng hū zhòu yè zhī dào ér zhī gù shén
之化而不过,曲成万物而不遗,通乎昼夜之道而知,故神
wú fāng ér yì wú tǐ
无方而《易》无体。

第五章 Passage 5

Yī yīn yī yáng zhī wèi Dào jì zhī zhě shàn yě chéng zhī zhě xìng yě rén zhě
一阴一阳之谓道。继之者善也，成之者性也。仁者
xiàn zhī wèi zhī rén zhī zhě xiàn zhī wèi zhī zhī bǎi xìng rì yòng ér bù zhī gù Jūn zǐ
见之谓之仁，知者见之谓之知。百姓日用而不知，故君子
zhī dào xiān yǐ xiǎn zhū rén cáng zhū yòng gǔ wàn wù ér bù yǔ Shèng rén tóng yōu
之道鲜矣。显诸仁，藏诸用，鼓万物而不与圣人同忧。
shèng dé dà yè zhì yǐ zāi fù yǒu zhī wèi dà yè rì xīn zhī wèi shèng dé shēng shēng
盛德大业至矣哉！富有之谓大业，日新之谓盛德。生生
zhī wèi Yì chéng xiàng zhī wèi Qián xiào fǎ zhī wèi Kūn jí shù zhī lái zhī wèi zhān
之谓易，成象之谓乾，效法之谓坤。极数知来之谓占，
tōng biàn zhī wèi shì yīn yáng bù cè zhī wèi shén
通变之谓事，阴阳不测之谓神。

第六、七章 Passages 6 - 7

Fū Yì guǎng yǐ dà yǐ yǐ yán hū yuǎn zé bù yù yǐ yán hū ěr zé jìng
夫《易》广矣大矣。以言乎远，则不御；以言乎迩，则静
ér zhèng yǐ yán hū tiān dì zhī jiān zé bèi yǐ fū Qián qí jìng yě zhuān qí dòng yě
而正；以言乎天地之间，则备矣！夫乾，其静也专，其动也
zhí shì yǐ dà shēng yān fū Kūn qí jìng yě xī qí dòng yě pì shì yǐ guǎng shēng
直，是以大生焉。夫坤，其静也翕，其动也辟，是以广生
yān guǎng dà pèi tiān dì biàn tōng pèi sì shí yīn yáng zhī yì pèi rì yuè Yì jiǎn zhī
焉。广大配天地，变通配四时；阴阳之义配日月，易简之
shàn pèi zhì dé
善配至德。

Zǐ yuē Yì qí zhì yǐ hū fū Yì Shèng rén suǒ yǐ chóng dé ér guǎng
子曰："《易》，其至矣乎！夫《易》，圣人所以崇德而广
yè yě zhī chóng lǐ bēi chóng xiào tiān bēi fǎ Dì tiān dì shè wèi ér Yì xíng
业也。知崇礼卑，崇效天，卑法地。天地设位，而《易》行
hū qí zhōng yǐ chéng xìng cún cún dào yì zhī mén
乎其中矣。成性存存，道义之门。"

The Essence of Change

The Dynamics of Change (from Passage 1)

Zài Tiān chéng xiàng zài Dì chéng xíng biàn huà xiàn yǐ
在天成象，在地成形，变化见矣。

- Gazing at the Sky, the Sage (Fu Xi 伏羲) imagined the images of things. Standing on the Earth, the Sage reckoned on the shapes of things.
- He thus caught sight of the forms of change in nature that were in image and shape.

The Sky and the Earth are the two dominating elements in the Eight Diagrams. All happenings are taking place in and under the Sky, and on the Earth. Hence Nature is the synonym of the two elements.

Inspirations CEOs may get from this philosophical perspective:

- The formation of things is controlled by nature and by people, too.
- Leaders look at the sky and imagine the image of the organization in future; and stand on the earth to put hands on the design of the organization.

Change means to move, and to be touching

gǔ zhī yǐ léi tíng rùn zhī yǐ fēng yǔ
鼓之以雷霆，润之以风雨。

- Thunders manifest the power of the natural forces.
- Wind and rain carry with them the function of moistening all growing things in nature.

Inspirations:

- When mobilizing people, leaders use forceful methods to bring about the momentum of movement.

- While moving forward, leaders create a nurturing environment in which people work and enjoy substantial benefits.

Change is to expand – continuously

kě jiǔ zé xián rén zhī dé kě dà zé xián rén zhī yè
可久则贤人之德,可大则贤人之业。

- A person of virtue demonstrates his worthiness in doing things that are sustainable and that can go far.
- He shows his usefulness in managing his enterprise that is expansive and that can grow fast.

These are the capacities of a worthy person.

Inspirations:

- Alignment—Understand the top leaders and align your efforts with the directions of organizational development to ensure positive contributions.
- Substantiation—Regard yourself as *human capital* rather than *human resource*, because the former means estate of the organization that expands.

Change is simple, when you find the way

Yì jiǎn ér tiān xià zhī lǐ dé
易简,而天下之理得;
tiān xià zhī lǐ dé ér chéng wèi hū qí zhōng
天下之理得,而成位乎其中。

- The philosophy of *Yi* ("*I*", change, the first Chinese character in "*I Ching*") is simple: The concepts are profound but not sophisticated. It is an instrument used to depict the workings of the world. Take *Yi* easy, and form up your perspectives of understanding the world.
- Once one understands, and is able to explain the workings of the world, he finds his place in it and feels comfortable at the right position.

Change is to move forward (from Passage 2)

Biàn huà zhě jìn tuì zhī xiàng
变 化 者,进 退 之 象。
Gāng róu xiāng tuī ér shēng biàn huà
刚 柔 相 推,而 生 变 化。

- *Bian* means change; *Hua* means the results of change. *Bianhua* is the consequences of the process of change that is "moving forward" or "moving backward".
- Changes are the transformations in the interactions of the two interwoven forces of the Solid (Firm) and the Soft.
  This is the core of *Taiji* (太极), the origin of the Chinese philosophy illustrated in *I Ching*. The key concepts are described as follows:

Change process	Consequence
变 *Bian*	Making a difference Keeping the momentum
化 *Hua*	Shaping a new image Being transformative
进 *Jin*	Moving forward Improving the situation
退 *Tui*	Moving backward Bringing about degeneration

Implications for CEOs:

- Periodical examination of the situation: "Is it better than before?" "Are the organizational members better off?"
- Balance the Solid and the Soft: The dynamics of change lies in the policies which are the Solid, the pushing factors. Organizational culture is the Soft, the nurturing elements. When the implementation of policies is accompanied with the shaping of organizational climate, progress is produced.

Change means generative and enriching (from Passage 5)

fù yǒu zhī wèi dà yè rì xīn zhī wèi shèng dé shēng shēng zhī wèi yì
富有之谓大业,日新之谓盛德。生生之谓易。

- The greatness of an enterprise a person pursues for is revealed in the fact that the person is well – off, his people are better off, and his organization is prosperous.
- The magnificence of a person's virtue is perceived by people in his daily efforts on innovative work.
- The nature of change is change that results in productivity and reproduction.

Inspirations:

- It has been a value for thousands of years in the Chinese culture that a worthy person is the one who is able to get wealthy and to enrich others around him. When assessing the performance of the subordinates, leaders ask themselves the question, "Are we treating our followers well?"
- Just like asking people to do new things may mean stress to some of them, so thinking of new ideas daily may be a challenge for some leaders. "Everyday" may appear too frequent. The point here is that leaders are those who actively think of new ideas and approaches to handling new or unexpected situations, and that they do not get into a rut.
- Leaders are followers of good ideas. Leaders have their minds open for new perspectives, which makes them productive of ideas.

The Disposition of a Respectable Leader (from Passage 6)

Qián qí jìng yě zhuān qí dòng yě zhí shì yǐ dà shēng
乾,其静也专,其动也直,是以大生。
Kūn qí jìng yě xī qí dòng yě pì shì yǐ guǎng shēng
坤,其静也翕,其动也辟,是以广生。

- When still, the leader possesses the disposition of being calm and collected; while in motion, he goes straight. This demonstrates the nature of *Qian* (乾) and the power of life.
- When still, the leader appears composed and harmonious with the environment she stays in; while in motion, she is caring and fostering. This displays the nature of *Kun* (坤) and the characters of a cultivator.

第八章 Passage 8

Shèng rén yǒu yǐ jiàn tiān xià zhī zé ér nǐ zhū qí xíng róng xiàng qí wù yí shì
圣人有以见天下之赜,而拟诸其形容,象其物宜,是
gù wèi zhī xiàng shèng rén yǒu yǐ jiàn tiān xià zhī dòng ér guān qí huì tōng yǐ xíng qí
故谓之象。圣人有以见天下之动,而观其会通,以行其
diǎn lǐ Xì Cí yān yǐ duàn qí jí xiōng shì gù wèi zhī yáo
典礼。系辞焉以断其吉凶,是故谓之爻。

Yán tiān xià zhī zhì zé ér bù kě è yě yán tiān xià zhī zhì dòng ér bù kě luàn
言天下之至赜,而不可恶也。言天下之至动,而不可乱
yě nǐ zhī ér hòu yán yì zhī ér hòu dòng nǐ yì yǐ chéng qí biàn huà míng hè zài
也。拟之而后言,议之而后动,拟议以成其变化。"鸣鹤在
yīn qí zǐ hè zhī wǒ yǒu hǎo jué wú yǔ ěr mí zhī
阴,其子和之;我有好爵,吾与尔靡之。"

Zǐ yuē Jūn zǐ jū qí shì chū qí yán shàn zé qiān lǐ zhī wài yìng zhī kuàng qí
子曰:"君子居其室,出其言善,则千里之外应之,况其
ěr zhě hū jū qí shì chū qí yán bù shàn zé qiān lǐ zhī wài wéi zhī kuàng qí ěr
迩者乎?居其室,出其言不善,则千里之外违之,况其迩
hū yán chū hū shēn jiā hū mín xíng fā hū ěr jiàn hū yuǎn yán xíng Jūn zǐ zhī shū
乎?言出乎身,加乎民;行发乎迩,见乎远。言行,君子之枢
jī shū jī zhī fā róng rǔ zhī zhǔ yě yán xíng jūn zǐ zhī suǒ yǐ dòng tiān dì yě kě
机。枢机之发,荣辱之主也。言行,君子之所以动天地也,可
bù shèn hū tóng rén xiān háo táo ér hòu xiào zǐ yuē Jūn zǐ zhī dào huò chū huò
不慎乎?""同人,先号啕而后笑。"子曰:"君子之道,或出或
chù huò mò huò yǔ èr rén tóng xīn qí lì duàn jīn tóng xīn zhī yán qí xiù rú lán
处,或默或语,二人同心,其利断金。同心之言,其臭如兰。"
chū liù jiè yòng bái máo wú jiù Zǐ yuē gòu cuò zhū dì ér kě yǐ jiè zhī yòng
"初六,藉用白茅,无咎。"子曰:"苟错诸地而可矣;藉之用
máo hé jiù zhī yǒu shèn zhī zhì fū máo zhī wèi wù báo ér yòng kě chóng yě shèn sī
茅,何咎之有?慎之至。夫茅之为物薄,而用可重也。慎斯

shù yě yǐ wǎng qí wú suǒ shī yǐ láo qiān jūn zǐ yǒu zhōng jí Zǐ yuē láo ér
术也以往,其无所失矣。""劳谦君子,有终吉。"子曰:"劳而
bù fá yǒu gōng ér bù dé hòu zhī zhì yě yǔ yǐ qí gōng xià rén zhě yě dé yán
不伐,有功而不德,厚之至也。语以其功下人者也。德言
shèng lǐ yán gōng qiān yě zhě zhì gōng yǐ cún qí wèi zhě yě kàng lóng yǒu huǐ
盛,礼言恭,谦也者,致恭以存其位者也。""亢龙有悔。"
Zǐ yuē guì ér wú wèi gāo ér wú mín xián rén zài xià wèi ér wú fǔ shì yǐ dòng ér
子曰:"贵而无位,高而无民,贤人在下位而无辅,是以动而
yǒu huǐ yě bù chū hù tíng wú jiù Zǐ yuē luàn zhī suǒ shēng yě zé yán yǔ yǐ
有悔也。""不出户庭,无咎。"子曰:"乱之所生也,则言语以
wèi jiē jūn bù mì zé shī chén chén bù mì zé shī shēn jǐ shì bù mì zé hài chéng
为阶。君不密,则失臣;臣不密,则失身;几事不密,则害成;
shì yǐ jūn zǐ shèn mì ér bù chū yě
是以君子慎密而不出也。"

Zǐ yuē zuò Yì zhě qí zhī dào hū Yì yuē fǔ qiě chéng zhì kòu zhì
子曰:"作《易》者,其知盗乎!《易》曰:'负且乘,致寇至。'
fù yě zhě xiǎo rén zhī shì yě chéng yě zhě Jūn zǐ zhī qì yě xiǎo rén ér chéng jūn zǐ
负也者,小人之事也;乘也者,君子之器也。小人而乘君子
zhī qì dào sī duó zhī yǐ shàng màn xià bào dào sī fá zhī yǐ màn cáng huì dào yě
之器,盗思夺之矣!上慢下暴,盗思伐之矣!慢藏诲盗,冶
róng huì yín Yì yuē fù qiě chéng zhì kòu zhì dào zhī zhāo yě
容诲淫。《易》曰:'负且乘,致寇至。'盗之招也。"

第九章 Passage 9

Tiān yī dì èr tiān sān dì sì tiān wǔ dì liù tiān qī dì bā tiān jiǔ dì shí
天一,地二;天三,地四;天五,地六;天七,地八;天九,地十。
tiān shù wǔ dì shù wǔ wǔ wèi xiāng dé ér gè yǒu hé tiān shù èr shí yǒu wǔ dì shù
天数五,地数五,五位相得而各有合。天数二十有五,地数
sān shí fán tiān dì zhī shù wǔ shí yǒu wǔ cǐ suǒ yǐ chéng biàn huà ér xíng guǐ shén
三十,凡天地之数,五十有五。此所以成变化而行鬼神
yě dà yǎn zhī shù wǔ shí qí yòng sì shí yǒu jiǔ
也。大衍之数五十,其用四十有九。

Fēn ér wèi èr yǐ xiàng liǎng guà yī yǐ xiàng sān dié zhī yǐ sì yǐ xiàng sì shí
分而为二以象两,挂一以象三,揲之以四以象四时;
guī qí yú lè yǐ xiàng rùn wǔ suì zài rùn gù zài lè ér hòu guà Qián zhī cè èr bǎi
归奇于扐以象闰,五岁再闰,故再扐而后挂。乾之策,二百
yī shí yǒu liù kūn zhī cè bǎi sì shí yǒu sì fán sān bǎi yǒu liù shí dāng qī zhī rì
一十有六。坤之策,百四十有四。凡三百有六十,当期之日。

èr piān zhī cè wàn yǒu yī qiān wǔ bǎi èr shí dāng wàn wù zhī shù yě shì gù sì yíng
二篇之策,万有一千五百二十,当万物之数也。是故,四营
ér chéng yì shí yǒu bā biàn ér chéng guà Bā Guà ér xiǎo chéng yīn ér shēn zhī chù
而成易,十有八变而成卦,八卦而小成。引而伸之,触
lèi ér cháng zhī tiān xià zhī néng shì bì yǐ xiǎn dào shén dé háng shì gù kě yǔ chóu
类而长之,天下之能事毕矣。显道神德行,是故可与酬
zuò kě yǔ yòu shén yǐ Zǐ yuē zhī biàn huà zhī dào zhě qí zhī shén zhī suǒ
酢,可与佑神矣。子曰:"知变化之道者,其知神之所
wéi hū
为乎?"

第十章 Passage 10

Yì yǒu Shèng rén zhī dào sì yān yǐ yán zhě shàng qí cí yǐ dòng zhě shàng qí
《易》有圣人之道四焉:以言者尚其辞,以动者尚其
biàn yǐ zhì qì zhě shàng qí xiàng yǐ bǔ shì zhě shàng qí zhān shì yǐ Jūn zǐ jiāng
变,以制器者尚其象,以卜筮者尚其占。是以君子将
yǒu wéi yě jiāng yǒu xíng yě wèn yān ér yǐ yán qí shòu mìng yě rú xiǎng wú yǒu
有为也,将有行也,问焉而以言。其受命也如响,无有
yuǎn jìn yōu shēn suì zhī lái wù fēi tiān xià zhī zhì jīng qí shú néng yǔ yú cǐ cān
远近幽深,遂知来物。非天下之至精,其孰能与于此。参
wǔ yǐ biàn cuò zōng qí shù tōng qí biàn suì chéng tiān dì zhī wén jí qí shù suì dìng
伍以变,错综其数。通其变,遂成天地之文;极其数,遂定
tiān xià zhī xiàng fēi tiān xià zhī zhì biàn qí shú néng yǔ yú cǐ Yì wú sī yě wú
天下之象。非天下之至变,其孰能与于此。《易》无思也,无
wéi yě jì rán bù dòng gǎn ér suì tōng tiān xià zhī gù fēi tiān xià zhī zhì shén qí shú
为也,寂然不动,感而遂通天下之故。非天下之至神,其孰
néng yǔ yú cǐ
能与于此。

Fū Yì Shèng rén zhī suǒ yǐ jí shēn ér yán jī yě wéi shēn yě gù néng tōng
夫《易》,圣人之所以极深而研几也。唯深也,故能通
tiān xià zhī zhì wéi jī yě gù néng chéng tiān xià zhī wù wéi shén yě gù bù jí ér sù
天下之志;唯几也,故能成天下之务;唯神也,故不疾而速,
bù xíng ér zhì Zǐ yuē Yì yǒu Shèng rén zhī dào sì yān zhě cǐ zhī wèi yě
不行而至。子曰:"《易》有圣人之道四焉者,此之谓也。"

第十一章 Passage 11

Zǐ yuē fū Yì hé wèi zhě yě fū Yì kāi wù chéng wù mào tiān xià zhī
子曰:"夫《易》何为者也?夫《易》开物成务,冒天下之

dào rú sī ér yǐ zhě yě shì gù Shèng rén yǐ tōng tiān xià zhī zhì yǐ dìng tiān xià
道,如斯而已者也。"是故,圣人以通天下之志,以定天下
zhī yè yǐ duàn tiān xià zhī yí shì gù shī zhī dé yuán ér shén guà zhī dé fāng yǐ
之业,以断天下之疑。是故,蓍之德圆而神;卦之德方以
zhī liù yáo zhī yì Yì yǐ gòng shèng rén yǐ cǐ xǐ xīn tuì cáng yú mì jí xiōng yǔ
知;六爻之义,易以贡。圣人以此洗心,退藏于密,吉凶与
mín tóng huàn shén yǐ zhī lái zhī yǐ cáng wǎng qí shú néng yǔ yú cǐ zāi
民同患。神以知来,知以藏往,其孰能与于此哉!

Gǔ zhī cōng míng ruì zhī shén wǔ ér bù shā zhě fū shì yǐ míng yú tiān zhī dào
古之聪明睿知神武而不杀者夫!是以明于天之道,
ér chá yú mín zhī gù shì xìng shén wù yǐ qián mín yòng Shèng rén yǐ cǐ zhāi jiè yǐ
而察于民之故,是兴神物,以前民用。圣人以此斋戒,以
shén míng qí dé fū shì gù hé hù wèi zhī kūn pì hù wèi zhī qián yī hé yī pì wèi
神明其德夫!是故阖户谓之坤,辟户谓之乾。一阖一辟谓
zhī biàn wǎng lái bù qióng wèi zhī tōng xiàn nǎi wèi zhī xiàng xíng nǎi wèi zhī qì zhì ér
之变,往来不穷谓之通。见乃谓之象,形乃谓之器,制而
yòng zhī wèi zhī fǎ lì yòng chū rù mín xián yòng zhī wèi zhī shén
用之谓之法;利用出入,民咸用之谓之神。

Shì gù Yì yǒu Tài jí shì shēng liǎng yí liǎng yí shēng sì xiàng sì xiàng
是故,《易》有太极,是生两仪,两仪生四象,四象
shēng Bā Guà Bā Guà dìng jí xiōng jí xiōng shēng dà yè shì gù fǎ xiàng mò dà hū
生八卦,八卦定吉凶,吉凶生大业。是故,法象莫大乎
tiān dì biàn tōng mò dà hū sì shí xuán xiàng zhù míng mò dà hū rì yuè chóng gāo mò
天地;变通莫大乎四时;悬象著明莫大乎日月;崇高莫
dà hū fù guì bèi wù zhì yòng lì gōng chéng qì yǐ wèi tiān xià lì mò dà hū shèng
大乎富贵。备物致用,立功成器以为天下利,莫大乎圣
rén tàn zé suǒ yǐn gōu shēn zhì yuǎn yǐ dìng tiān xià zhī jí xiōng chéng tiān xià zhī wěi
人。探赜索隐,钩深致远,以定天下之吉凶,成天下之亹
wěi zhě mò dà hū shī guī shì gù tiān shēng shén wù Shèng rén zé zhī tiān dì biàn
亹者,莫大乎蓍龟。是故,天生神物,圣人则之。天地变
huà Shèng rén xiào zhī tiān chuí xiàng xiàn jí xiōng Shèng rén xiàng zhī Hé chū tú
化,圣人效之。天垂象,见吉凶,圣人象之。河出图,
Luò chū shū Shèng rén zé zhī Yì yǒu sì xiàng suǒ yǐ shì yě
洛出书,圣人则之。《易》有四象,所以示也。

Xì Cí yán suǒ yǐ gào yě dìng zhī yǐ jí xiōng suǒ yǐ duàn yě
系辞焉,所以告也。定之以吉凶,所以断也。

第十二章 Passage 12

Yì yuē zì tiān yǒu yòu zhī jí wú bù lì Zǐ yuē yòu zhě zhù yě tiān
《易》曰:"自天有佑之,吉,无不利。"子曰:"佑者,助也。天

zhī suǒ zhù zhě shùn yě rén zhī suǒ zhù zhě xìn yě lǚ xìn sī hū shùn yòu yǐ shàng
之所助者，顺也；人之所助者，信也。履信思乎顺，又以尚
xián yě shì yǐ zì tiān yòu zhī jí wú bù lì yě Zǐ yuē shū bù jìn yán yán bù
贤也。是以'自天佑之，吉，无不利'也。"子曰："书不尽言，言不
jìn yì rán zé Shèng rén zhī yì qí bù kě xiàn hū
尽意。"然则圣人之意，其不可见乎？

Zǐ yuē Shèng rén lì xiàng yǐ jìn yì shè guà yǐ jìn qíng wěi Xì Cí yān yǐ jìn
子曰："圣人立象以尽意，设卦以尽情伪。系辞焉以尽
qí yán biàn ér tōng zhī yǐ jìn lì gǔ zhī wǔ zhī yǐ jìn shén
其言，变而通之以尽利，鼓之舞之以尽神。"

Qián Kūn qí Yì zhī yùn xié qián kūn chéng liè ér Yì lì hū qí zhōng yǐ
乾坤，其《易》之蕴邪？乾坤成列，而易立乎其中矣。
qián kūn huǐ zé wú yǐ xiàn Yì Yì bù kě xiàn zé qián kūn huò jī hū xī yǐ
乾坤毁，则无以见《易》。《易》不可见，则乾坤或几乎息矣。
shì gù xíng ér shàng zhě wèi zhī dào xíng ér xià zhě wèi zhī qì huà ér cái zhī wèi zhī
是故，形而上者谓之道；形而下者谓之器。化而裁之谓之
biàn tuī ér xíng zhī wèi zhī tōng jǔ ér cuò zhī tiān xià zhī mín wèi zhī shì yè
变；推而行之谓之通；举而错之天下之民，谓之事业。

Shì gù fū xiàng Shèng rén yǒu yǐ xiàn tiān xià zhī zé ér nǐ zhū qí xíng róng
是故，夫象，圣人有以见天下之赜，而拟诸其形容，
xiàng qí wù yí shì gù wèi zhī xiàng Shèng rén yǒu yǐ jiàn tiān xià zhī dòng ér guān qí
象其物宜，是故谓之象。圣人有以见天下之动，而观其
huì tōng
会通。

Yǐ xíng qí diǎn lǐ Xì Cí yān yǐ duàn qí jí xiōng shì gù wèi zhī yáo jí tiān
以行其典礼，系辞焉以断其吉凶，是故谓之爻。极天
xià zhī zé zhě cún hū guà gǔ tiān xià zhī dòng zhě cún hū cí huà ér cái zhī cún hū
下之赜者，存乎卦；鼓天下之动者，存乎辞；化而裁之，存乎
biàn tuī ér xíng zhī cún hū tōng shén ér míng zhī cún hū qí rén mò ér chéng zhī
变；推而行之，存乎通；神而明之，存乎其人。默而成之，
bù yán ér xìn cún hū dé xíng
不言而信，存乎德行。

The Qualified Leader

An Alert, Prudent and Perceptual Leader (from Passage 8)

Shèng rén yǒu yǐ xiàn tiān xià zhī zé ér nǐ zhū qí xíng róng
圣 人有以 见 天 下之 赜,而 拟 诸 其 形 容。
Shèng rén yǒu yǐ xiàn tiān xià zhī dòng ér guān qí huì tōng
圣 人有以 见 天 下之 动,而 观 其 会 通。

- The Sage is able to perceive the profoundness of the world and to describe it in graphical terms.
- Observing the workings of the world, the Sage is able to figure out their dynamics and directions.

yán xíng jūn zǐ zhī shū jī shū jī zhī fā róng rǔ zhī zhǔ
言 行,君子 之 枢机。枢机 之 发,荣 辱之 主。
luàn zhī suǒ shēng zé yán yǔ yǐ wèi jiē
乱 之所 生 ,则 言语 以 为 阶。

- Words and deeds are the pivot which the leader stands upon. The turning of the pivot determines the fame of the leader or the shame on the leader.
- Inappropriate words and deeds bring about emotional turmoil or confusion. "Appropriateness" is perceived by the beholders.

Jūn bù mì zé shī chén chén bù mì zé shī shēn
君 不 密,则 失 臣;臣 不 密,则 失 身;
jǐ shì bù mì zé hài chéng shì yǐ Jūn zǐ shèn mì ér bù chū
几 事 不 密,则 害 成 ;是 以 君 子 慎 密 而 不 出。
nǐ zhī ér hòu yán yì zhī ér hòu dòng nǐ yì yǐ chéng qí biàn huà
拟 之 而 后 言,议 之 而 后 动,拟 议 以 成 其 变 化。

- The Lord will lose his ministers if he is not cautious enough to keep to himself the confidential information of the ministers.
- The ministers will lose their positions if they are not cautious enough to keep to themselves the secrets of the Lord.
- Disasters will be inevitable if the Lord does a few consecutive things

that are not well thought through.

- ❖ Therefore a man of noble character is always discreet. As a leader, he follows such processes as –
  - ▪ He does not talk about his impending ideas until after he thinks through thoroughly.
  - ▪ He does not take action before consulting his people.
  - ▪ He gives careful consideration to the action plans for carrying out the plans.
- ❖ **Reading the situation, doing simulation, and having consultation**: These are the ways a prudent leader makes things happen in order to initiate changes that are expected to yield positive results.

Keeping secret has been a universal psychological problem. When person A cannot help telling person B a secret, it is person A, not person B, who starts the grapevine telegraph. While this phenomenon cannot be eliminated, the happenings can be minimized. In practice, a reliable leader—

- ○ is aware of the importance of confidentiality;
- ○ down plays any hearsay but runs down a rumor to find out who started to roll the ball;
- ○ controls the timing to circulate information; and
- ○ expresses clearly to those who have participated in the decision making as to when to disseminate the group decisions without discrepancies.

láo qiān jūn zǐ yǒu zhōng jí láo ér bù fá yǒu gōng ér bù dé
劳 谦 君子,有 终 吉:劳 而 不 伐,有 功 而 不 德。
yǔ ·yǐ qí gōng xià rén zhì gōng yǐ cún qí wèi kàng lóng yǒu huǐ
语 以 其 功 下 人。致 恭 以 存 其 位。亢 龙 有 悔:
guì ér wú wèi gāo ér wú mín xián rén zài xià wèi ér wú fǔ
贵 而 无 位,高 而 无 民,贤 人 在 下 位 而 无 辅。

A hard – working and humble leader is held high by his people.

- ❖ He is diligent in his work—
  - ▪ He accumulates accomplishments without being boastful.
  - ▪ He gets things done but never claims credits.

- He takes a low profile, sincerely articulating his supportive position to uphold his people.

These are the qualities of a man of virtuous characters.

❖ He is modest in his interactions with his people—

He is not status conscious. Rather, he shows respect to others under him. He knows that "an arrogant dragon" will feel remorseful sooner or later:

he manifests his noblesse but is regarded as nobody by the people around;

- he is high there but people do not look up to him; they simply do not recognize him as their leader;

❖ he enjoys the top position, neglecting the responsibility the leader assumes to develop and promote those worthy people who have been supportive.

In this way the leader justifies and stabilizes his leading position.

The Common Cause and Common Language

èr rén tóng xīn qí lì duàn jīn tóng xīn zhī yán qí xiù rú lán
二人同心,其利断金。同心之言,其臭如兰。

❖ When two persons are united as one, the benefits they make will be weighty enough to break a gold bar.

❖ When two persons share a point of view, the pleasant odor in their common language will be like that of fragrant thoroughwort.

This ancient perception of unity reveals its significance in the following aspects—

- Unity means strength and productivity.
- Individual performance counts, but whole - hearted collaboration produces much greater yields.
- Friendship is important in life. Good friends are not many. One or two close friends will mean a lot.

Implications:

- Sharing one's thought without reservation is dangerous because one this tends to put the person in the exposure of possible assault.
- Withholding ideas does not create strengths of protection. Identifying another person to have mutual understanding and support will help one to go far.
- The top leader is often alone, and feels lonely more often than others can realize. Consolidating an inner circle is a necessity.
- All these are on the ground of a common cause which is aligned with that of the organization the leader is working for.

Jacques Chirac, the former president of France, Quoted the phrase of "二人同心,其利断金" in Chinese while he was giving a speech at Peking University on October 26, 2006. He analogized the bilateral relationships between China and France to the idea of unity of two persons in *I Ching*, thus shortening the distance between him on the stage and his audience.

An Articulate, Creative and Innovative Leader (from Passage 10)

yǐ yán zhě shàng qí cí yǐ dòng zhě shàng qí biàn
以言者尚其辞,以动者尚其变,
yǐ zhì qì zhě shàng qí xiàng yǐ bǔ shì zhě shàng qí zhān
以制器者尚其象,以卜筮者尚其占。
Jūn zǐ jiāng yǒu wéi jiāng yǒu xíng wèn yān ér yǐ yán
君子将有为,将有行,问焉而以言。

❖ A leader endowed with such attributes of "articulate, creative and innovative" are skillful in the following crucial leadership aspects—

- He is articulate when mobilizing people to embark on a new undertaking.
- This ability was emphasized in the ancient times, and is also emphasized in leadership training in recent years, as in Barrett's (2008) *Leadership Communication*. Words contain power. Wording makes a speech powerful.
- He is receptive to diverse perspectives, and takes unconventional

ways in making a move.

- In work design, he is creative, originating ideas of the shapes of his product. He takes his desk as the potter's wheel, and puts his hands on the creation.
- He is forward – looking, and tends to consult people with expertise in a particular task. In the process of making decisions, he consults three advisors; and when seeing that they foresee divergent consequences, he is willing to be influenced by two of them who hold similar perceptions.

◆ If the leader intends to build accomplishments in his actions, he consults experts before planning; and displays diversity in designing.

A Leader Who is Descriptive, not Prescriptive (from Passage 12)

Shū bù jìn yán yán bù jìn yì
书不尽言,言不尽意。
Shèng rén lì xiàng yǐ jìn yì shè guà yǐ jìn qíng wěi
圣人立象以尽意,设卦以尽情伪。

◆ Words may fail the expresser, who may find—

- The (Chinese) characters may be expressive, but there are limitations in their meanings;
- The (Chinese) language consisting of characters may be descriptive, but what it can describe is never exhaustive because the language itself is characteristic of stability.

◆ The Sage conceives "*Image*" (*Xiang*) to depict graphically the actual meanings beyond the limitations of words. He further designs the (Sixty – four) Scenarios to illustrate what is true and what is false in the "*pictures*" the scenarios represent.

This philosophical perspective on the **limitations of words** and **stability of languages** has had far – reaching influence on Chinese poems, calligraphy, painting, music, dancing, *qigong*, medicine, and so on. The applicability of this idea is obvious for enterprising leaders

that graphic illustration is more impressive (see "symbolic leadership" in Appendix 3, Contributions of the Chinese classics to Leadership).

One day in April, 2008 at a branch of the Hongkong and Shanghai Banking Corporation (HSBC), I was attracted to a poster next to the reception desk. At the upper part of the poster, it showed a picture of the Leaning Tower, with a word "Perfect"; and another picture of a sculpture of a male's body with the head off and the arms broken, with a word "Imperfect". At the lower part of the poster, the same pair of pictures were shown, with the words swapped—"Imperfect" on the Leaning Tower and "Perfect" on the sculpture. At the bottom of the poster, what the bank intended to say read:

"An open mind changes everything".

The sentence could have failed the intention that HSBC would convey to the customers if it were not helped with the pictures depicting vividly the meanings of "an open mind".

系辞下传（Xìcí Xià Zhuàn）
The Thematic Analyses（Part 2）

第一章 Passage 1

Bā Guà chéng liè xiàng zài qí zhōng yǐ yīn ér chóng zhī yáo zài qí zhōng yǐ
八卦成列，象在其中矣。因而重之，爻在其中矣。
gāng róu xiāng tuī biàn zài qí zhōng yǐ Xì Cí yān ér mìng zhī dòng zài qí zhōng yǐ
刚柔相推，变在其中矣。系辞焉而命之，动在其中矣。
jí xiōng huǐ lìn zhě shēng hū dòng zhě yě gāng róu zhě lì běn zhě yě biàn tōng zhě
吉凶悔吝者，生乎动者也。刚柔者，立本者也。变通者，
qù shí zhě yě jí xiōng zhě zhēn shèng zhě yě
趣时者也。吉凶者，贞胜者也。

Tiān dì zhī Dào zhēn guān zhě yě rì yuè zhī Dào zhēn míng zhě yě tiān xià zhī
天地之道，贞观者也。日月之道，贞明者也。天下之
dòng zhēn fū yī zhě yě fū Qián què rán shì rén yì yǐ fū Kūn kuì rán shì rén jiǎn
动，贞夫一者也。夫乾，确然示人易矣。夫坤，聩然示人简
yǐ yáo yě zhě xiào cǐ zhě yě xiàng yě zhě xiàng cǐ zhě yě yáo xiàng dòng hū
矣。爻也者，效此者也。象也者，像此者也。爻象动乎
nèi jí xiōng xiàn hū wài gōng yè xiàn hū biàn Shèng rén zhī qíng xiàn hū cí
内，吉凶见乎外，功业见乎变，圣人之情见乎辞。

Tiān dì zhī dà dé yuē shēng Shèng rén zhī dà bǎo yuē wèi hé yǐ shǒu wèi yuē
天地之大德，曰生。圣人之大宝，曰位。何以守位？曰
rén hé yǐ jù rén yuē cái lǐ cái zhèng cí jìn mín wéi fēi yuē yì
仁。何以聚人？曰财。理财正辞，禁民为非，曰义。

第二章 Passage 2

Gǔ zhě Bāo Xī Shì zhī wáng Tiān xià yě yǎng zé guān xiàng yú tiān fǔ zé guān fǎ
古者包羲氏之王天下也，仰则观象于天，俯则观法
yú Dì guān niǎo shòu zhī wén yǔ Dì zhī yí jìn qǔ zhū shēn yuǎn qǔ zhū wù yú shì
于地，观鸟兽之文，与地之宜，近取诸身，远取诸物，于是

shǐ zuò Bā Guà yǐ tōng shén míng zhī dé yǐ lèi wàn wù zhī qíng zuò jié shéng ér wèi
始作八卦,以通神明之德,以类万物之情。作结绳而为
wǎng gǔ yǐ tián yǐ yú gài qǔ zhū lí
网罟,以佃以渔,盖取诸离。

Bāo Xī Shì méi Shén Nóng Shì zuò zhuó mù wèi sì róu mù wèi lěi lěi nòu zhī lì
包羲氏没,神农氏作,斫木为耜,揉木为耒,耒耨之利,
yǐ jiào tiān xià gài qǔ zhū yì
以教天下,盖取诸益。

Rì zhōng wèi shì zhì tiān xià mín jù tiān xià zhī huò jiāo yì ér tuì gè dé qí
日中为市,致天下民,聚天下之货,交易而退,各得其
suǒ gài qǔ zhū Shì Kē
所,盖取诸噬嗑。

Shén Nóng Shì méi Huáng Dì Yáo Shùn Shì zuò tōng qí biàn shǐ mín bù juàn shén
神农氏没,黄帝、尧、舜氏作。通其变,使民不倦,神
ér huà zhī shǐ mín yí zhī Yì qióng zé biàn biàn zé tōng tōng zé jiǔ shì yǐ zì
而化之,使民宜之。《易》,穷则变,变则通,通则久。是以自
tiān yòu zhī jí wú bù lì Huáng Dì Yáo Shùn chuí yī shang ér tiān xià zhì gài qǔ
天佑之,吉,无不利。黄帝、尧、舜,垂衣裳而天下治,盖取
zhū Qián Kūn
诸乾、坤。

Kū mù wèi zhōu yǎn mù wèi jí zhōu jí zhī lì yǐ jǐ bù tōng zhì yuǎn yǐ lì
刳木为舟,剡木为楫,舟楫之利,以济不通。致远以利
tiān xià gài qǔ zhū Huàn
天下,盖取诸涣。

Fú niú chéng mǎ yǐn zhòng zhì yuǎn yǐ lì tiān xià gài qǔ zhū suí
服牛乘马,引重致远,以利天下,盖取诸随。

Chóng mén jī tuò yǐ dài bào kè gài qǔ zhū Yù
重门击柝,以待暴客,盖取诸豫。

Duàn mù wèi chǔ jué dì wèi jiù jiù chǔ zhī lì wàn mín yǐ jǐ gài qǔ zhū Xiǎo
断木为杵,掘地为臼,臼杵之利,万民以济,盖取诸小
Guò xián mù wèi hú yǎn mù wèi shǐ hú shǐ zhī lì yǐ wēi tiān xià gài qǔ zhū Kuí
过。弦木为弧,剡木为矢,弧矢之利,以威天下,盖取诸睽。

Shàng gǔ xué jū ér yě chù hòu shì Shèng rén yì zhī yǐ gōng shì shàng dòng xià
上古穴居而野处,后世圣人易之以宫室,上栋下
yǔ yǐ dài fēng yǔ gài qǔ zhū Dà Zhuàng
宇,以待风雨,盖取诸大壮。

Gǔ zhī zàng zhě hòu yī zhī yǐ xīn zàng zhī zhōng yě bù fēng bù shù sāng qī wú
古之葬者,厚衣之以薪,葬之中野,不封不树,丧期无
shù hòu shì Shèng rén yì zhī yǐ guān guǒ gài qǔ zhū Dà Guò
数。后世圣人易之以棺椁,盖取诸大过。

Shàng gǔ jié shéng ér zhì hòu shì shèng rén yì zhī yǐ shū qì bǎi guān yǐ zhì wàn
上古结绳而治,后世圣人易之以书契,百官以治,万
mín yǐ chá gài qǔ zhū Guài
民以察,盖取诸夬。

第三章 Passage 3

Shì gù Yì zhě xiàng yě xiàng yě zhě xiàng yě
是故,《易》者,象也。象也者,像也。
Tuàn zhě cái yě yáo yě zhě xiào tiān xià zhī dòng zhě yě
彖者,材也。爻也者,效天下之动者也。
shì gù jí xiōng shēng ér huǐ lìn zhù yě
是故,吉凶生,而悔吝著也。

第四章 Passage 4

Yáng guà duō yīn yīn guà duō yáng qí gù hé yě
阳卦多阴,阴卦多阳,其故何也?
yáng guà jī yīn guà ǒu qí dé xíng hé yě
阳卦奇,阴卦耦。其德行何也?(耦=偶)
yáng yī jūn ér èr mín jūn zǐ zhī dào yě
阳一君而二民,君子之道也。
yīn èr jūn ér yī mín xiǎo rén zhī dào yě
阴二君而一民,小人之道也。

第五章 Passage 5

Yì yuē Chōng chōng wǎng lái péng cóng ěr sī
《易》曰:"憧憧往来,朋从尔思。"
Zǐ yuē Tiān xià hé sī hé lǜ tiān xià tóng guī ér shū tú yī zhì ér bǎi lǜ
子曰:"天下何思何虑?天下同归而殊途,一致而百虑。
tiān xià hé sī hé lǜ rì wǎng zé yuè lái yuè wǎng zé rì lái rì yuè xiāng tuī ér
天下何思何虑?日往则月来,月往则日来,日月相推而
míng shēng yān hán wǎng zé shǔ lái shǔ wǎng zé hán lái hán shǔ xiāng tuī ér suì chéng
明生焉。寒往则暑来,暑往则寒来,寒暑相推而岁成
yān
焉。
Wǎng zhě qū yě lái zhě xìn yě qū xìn xiāng gǎn ér lì shēng yān chǐ huò zhī qū
往者屈也,来者信也,屈信相感而利生焉。尺蠖之屈,

yǐ qiú xìn yě lóng shé zhī zhé yǐ cún shēn yě jīng yì rù shén yǐ zhì yòng yě lì
以求信也。龙蛇之蛰,以存身也。精义入神,以致用也。利
yòng ān shēn yǐ chóng dé yě guò cǐ yǐ wǎng wèi zhī huò zhī yě qióng shén zhī huà
用安身,以崇德也。过此以往,未之或知也。穷神知化,
dé zhī shèng yě
德之盛也。"

Yì yuē kùn yú shí jù yú jí lí rù yú qí gōng bù xiàn qí qī xiōng Zǐ
《易》曰:"困于石,据于蒺藜,入于其宫不见其妻,凶。"子
yuē fēi suǒ kùn ér kùn yān míng bì rǔ fēi suǒ jù ér jù yān shēn bì wēi jì rǔ
曰:"非所困而困焉,名必辱。非所据而据焉,身必危。既辱
qiě wēi sǐ qī jiāng zhì qī qí kě dé xiàn xié
且危,死期将至,妻其可得见邪?"

Yì yuē gōng yòng shè sǔn yú gāo yōng zhī shàng huò zhī wú bù lì Zǐ yuē
《易》曰:"公用射隼,于高墉之上,获之,无不利。"子曰:
sǔn zhě qín yě gōng shǐ zhě qì yě shè zhī zhě rén yě
"隼者,禽也;弓矢者,器也,射之者,人也。

Jūn zǐ cáng qì yú shēn dài shí ér dòng hé bù lì zhī yǒu dòng ér bù kuò shì
君子藏器于身,待时而动,何不利之有?动而不括,是
yǐ chū ér bù huò yǔ chéng qì ér dòng zhě yě
以出而不获。语成器而动者也。"

Zǐ yuē xiǎo rén bù chǐ bù rén bù wèi bù yì bù xiàn lì ér bù quàn bù wēi
子曰:"小人不耻不仁,不畏不义,不见利而不劝,不威
bù chěng xiǎo chěng ér dà jiè cǐ xiǎo rén zhī fú yě Yì yuē jù jiào miè zhǐ
不惩。小惩而大诫,此小人之福也。《易》曰:'屦校灭趾,
wú jiù cǐ zhī wèi yě shàn bù jī bù zú yǐ chéng míng è bù jī bù zú yǐ
无咎。'此之谓也。""善不积,不足以成名;恶不积,不足以
miè shēn xiǎo rén yǐ xiǎo shàn wèi wú yì ér fú wéi yě yǐ xiǎo è wèi wú shāng ér
灭身。小人以小善为无益,而弗为也,以小恶为无伤而
fú qù yě gù è jī ér bù kě yǎn zuì dà ér bù kě jiě Yì yuē jù jiào miè
弗去也。故恶积而不可掩,罪大而不可解。《易》曰:'屦校灭
ěr xiōng
耳,凶。'"

Zǐ yuē wēi zhě ān qí wèi zhě yě wáng zhě bǎo qí cún zhě yě luàn zhě yǒu qí
子曰:"危者,安其位者也;亡者,保其存者也。乱者,有其
zhì zhě yě shì gù jūn zǐ ān ér bù wàng wēi cún ér bù wàng wáng zhì ér bù wàng
治者也。是故,君子安而不忘危,存而不忘亡,治而不忘
luàn shì yǐ shēn ān ér guó jiā kě bǎo yě Yì yuē qí wáng qí wáng xì yú
乱;是以身安而国家可保也。《易》曰:'其亡其亡,系于
bāo sāng
苞桑。'"

Zǐ yuē dé báo ér wèi zūn zhī xiǎo ér móu dà lì xiǎo ér rèn zhòng xiǎn bù
子曰:"德薄而位尊,知小而谋大,力小而任重,鲜不
jí yǐ Yì yuē dǐng zhé zú fù gōng sù qí xíng wò xiōng yán bù shèng qí
及矣!《易》曰,'鼎折足,覆公餗,其形渥,凶。'言不胜其
rèn yě
任也。"

Zǐ yuē zhī jī qí shén hū jūn zǐ shàng jiāo bù chǎn xià jiāo bù dú qí zhī
子曰:"知几,其神乎!君子上交不谄,下交不渎,其知
jī hū jī zhě dòng zhī wēi jí zhī xiān xiàn zhě yě jūn zǐ xiàn jī ér zuò bù sì
几乎?几者,动之微,吉之先见者也。君子见几而作,不俟
zhōng rì Yì yuē jié yú shí bù zhōng rì zhēn jí jié rú shí yōn níng yòng
终日。《易》曰,'介于石,不终日,贞吉。'介如石焉,宁用
zhōng rì duàn kě shí yǐ Jūn Zǐ zhī wēi zhī zhāng zhī róu zhī gāng wàn fù zhī
终日,断可识矣。君子知微知彰,知柔知刚,万夫之
wàng zǐ yuē Yán Shì zhī zǐ qí dài shù jī hū yǒu bù shàn wèi cháng bù zhī zhī
望。"子曰:"颜氏之子,其殆庶几乎!有不善未尝不知,知
zhī wèi cháng fù xíng yě Yì yuē bù yuǎn fù wú zhī huǐ yuán jí tiān dì yīn
之未尝复行也。《易》曰:'不远复,无祇悔,元吉。'天地絪
yūn wàn wù huà chún nán nǚ gòu jīng wàn wù huà shēng
缊,万物化醇。男女构精,万物化生。

Yì yuē sān rén xíng zé sǔn yī rén yī rén xíng zé dé qí yǒu yán zhì yī
《易》曰:'三人行,则损一人;一人行,则得其友。'言致一
yě Zǐ yuē Jūn zǐ ān qí shēn ér hòu dòng yì qí xīn ér hòu yǔ dìng qí jiāo ér
也。"子曰:"君子安其身而后动,易其心而后语,定其交而
hòu qiú jūn zǐ xiū cǐ sān zhě gù quán yě wēi yǐ dòng zé mín bù yǔ yě jù yǐ
后求。君子修此三者,故全也。危以动,则民不与也;惧以
yǔ zé mín bù yìng yě wú jiāo ér qiú zé mín bù yǔ yě mò zhī yǔ zé shāng zhī zhě
语,则民不应也;无交而求,则民不与也。莫之与,则伤之者
zhì yǐ Yì yuē mò yì zhī huò jī zhī lì xīn wù héng xiōng
至矣。《易》曰:'莫益之,或击之,立心勿恒,凶。'"

第六章 Passage 6

Zǐ yuē Qián Kūn qí Yì zhī mén xié Qián yáng wù yě Kūn yīn wù
子曰:"乾、坤,其《易》之门邪?"乾,阳物也;坤,阴物
yě yīn yáng hé dé ér gāng róu yǒu tǐ yǐ tǐ Tiān Dì zhī zhuàn yǐ tōng shén míng
也。阴阳合德,而刚柔有体。以体天地之撰,以通神明
zhī dé qí chèng míng yě zá ér bù yuè yú jī qí lèi qí shuāi shì zhī yì xié fū
之德。其称名也,杂而不越。于稽其类,其衰世之意邪?夫

Yì zhāng wǎng ér chá lái ér wēi xiǎn chǎn yōu kāi ér dàng míng biàn wù zhèng yán
《易》,彰 往 而察来,而微显 阐 幽,开而当 名 辨 物, 正 言
duàn cí zé bèi yǐ qí chèng míng yě xiǎo qí qǔ lèi yě dà qí zhǐ yuǎn qí cí
断 辞,则 备 矣。其 称 名 也 小,其取类也大。其旨 远, 其辞
wén qí yán qū ér zhōng qí shì sì ér yǐn yǐn èr yǐ jǐ mín xíng yǐ míng shī dé
文,其言曲而 中, 其事肆而隐。因贰以济民 行,以 明 失得
zhī bào
之 报。

第七章 Passage 7

Yì zhī xīng yě qí yú zhōng gǔ hū zuò Yì zhě qí yǒu yōu huàn hū shì gù
《易》之 兴 也,其于 中 古乎?作《易》者,其有忧 患 乎?是故,
Lǚ dé zhī jī yě Qiān dé zhī bǐng yě Fù dé zhī běn yě Héng dé zhī gù yě Sǔn dé
履,德之基也;谦,德之 柄 也;复,德之本也; 恒, 德之固也;损,德
zhī xiū yě Yì dé zhī yù yě Kùn dé zhī biàn yě Jǐng dé zhī dì yě Xùn dé zhī zhì
之修也;益,德之裕也;困,德之 辨 也; 井,德之地也;巽,德之制
yě Lǚ hé ér zhì Qiān zūn ér guāng Fù xiǎo ér biàn yú wù Héng zá ér bù yàn
也。履,和而至; 谦,尊而 光 ; 复,小而辨于物; 恒,杂而不厌;
Sǔn xiān nán ér hòu yì Yì zhǎng yù ér bù shè Kùn qióng ér tōng Jǐng jū qí suǒ ér
损,先 难而后易;益, 长 裕而不设;困, 穷 而通;井,居其所而
qiān Xùn chēng ér yǐn Lǚ yǐ hé xíng Qiān yǐ zhì lǐ Fù yǐ zì zhī Héng yǐ yī dé
迁;巽, 称 而隐。履以和行;谦 以制礼;复以自知; 恒 以一德;
Sǔn yǐ yuǎn hài Yì yǐ xīng lì Kùn yǐ guǎ yuàn Jǐng yǐ biàn yì Xùn yǐ xíng quán
损 以 远 害;益以兴利;困以寡 怨;井以辨义;巽以行 权。

第八章 Passage 8

Yì zhī wèi shū yě bù kě yuǎn wèi Dào yě lǚ qiān biàn dòng bù jū zhōu
《易》之为书也,不可 远; 为 道 也,屡 迁。变 动 不 居, 周
liú liù xū shàng xià wú cháng gāng róu xiāng yì bù kě wèi diǎn yào wéi biàn suǒ shì
流六虚, 上 下无 常 , 刚 柔 相 易,不可为典 要,唯变所适。
qí chū rù yǐ dù wài nèi shǐ zhī jù yòu míng yú yōu huàn yǔ gù wú yǒu shuài bǎo rú
其出入以度,外内使知 惧,又 明 于忧 患 与故, 无有 帅 保,如
lín fù mǔ chū shuài qí cí ér kuí qí fāng jì yǒu diǎn cháng gǒu fēi qí rén Dào bù
临父母。初 率 其辞,而揆其方, 既有典 常 。苟非其人,道不
xū xíng
虚 行。

A Breakhead for a Breakthrough

The Attributes of a Successful Leader (from Passage 1)

Biàn tōng zhě qù shí
变 通 者,趣 时。(趣 = 趋)
jí xiōng zhě zhēn shèng Tiān dì zhī Dào zhēn guān zhě
吉 凶 者, 贞 胜。天 地 之 道, 贞 观 者。
rì yuè zhī Dào zhēn míng Tiān xià zhī dòng zhēn fū yī zhě
日 月 之 道,贞 明。天 下 之 动, 贞 夫 一 者。

- Those people who are able to deal with fluid situations possess such an attribute as adaptability, using a variety of approaches to proceed.
  - An upright leader holds firmly the principle of righteousness in his efforts to triumph over difficulties to make sure that gains are greater than losses.
  - The Sky is generous; and the Earth is selfless. A leader embodying these characters will present to his followers an upright image positively perceived and readily accepted.
  - The sun and the moon selflessly throw light on all things. A leader shines not only because he is bright but also enlightening.
  - Those who proceed well and succeed in their work have one thing in common: They are consistent in their behavior, holding constant principles, and concentrating their attention to the work.

The attributes of a successful leader who makes continuous progress in his career are summarized below:

贞胜者 Upright and unyielding 贞观者 Generous and selfless 贞明者 Enlightening 贞夫一者 Constant and consistent	得多失少 More gains than losses 如天地无私 Recognition by subordinates 如日月普照 Enrichment of the followers 以一贯之 Accomplishments and advancement

The Position of the Sage

Tiān dì zhī dà dé yuē shēng
天 地 之 大 德,曰 生 。

Shèng rén zhī dà bǎo yuē wèi hé yǐ shǒu wèi yuē rén
圣 人 之 大 宝,曰 位。何 以 守 位? 曰 仁。

hé yǐ jù rén yuē cái lǐ cái zhèng cí jìn mín wéi fēi yuē yì
何 以 聚 人? 曰 财。理 财 正 辞,禁 民 为 非,曰 义。

❖ The greatest functions of the Sky and the Earth are their productivity and reproduction. Embodying these functions, the Sage takes the perceptions and undertakes the practice in the course of his work—

- The most valued wealth of the Sage lies in his status which is embodied by the position he takes.
- How does the Sage hold onto the position steadily? Benevolence is the only base on which the Sage builds and maintains the position to embody his status.
- How does the Sage gather people around him? He establishes a platform on which people display their competencies; and creates venues for the expansion of the work, and for his people to become rich in both spiritual and monetary terms through doing their bit, and more importantly, throughout the course of following him.
- The buildup of wealth is on the base of righteousness. Enriching others is accompanied with, and guaranteed by, financial management which depends on well articulated rules and regulations set by the Sage and observed by his people. The rules and regulations are

effective when they function to guide people and enable them to tell the good from the bad, and the civil from the evil.

Leaders' Creativity at an Extremity (Passages 2 4)

Yì qióng zé biàn biàn zé tōng tōng zé jiǔ
易，穷 则 变，变 则 通，通 则 久。

- There is always a call for a change at the extremity of a period of social evolution.
- Change entails creativity, which the leader uses in leading his people, to make a breakthrough.
- Continuity is in place after the breakthrough, and such on – going practice paves the way for social progress. This is what sustainability means, and what *Yi* (易) is all about.

Among the earliest examples in Chinese prehistory and history were the time when Shen Nong, also known as Yan Di (炎帝, alson known as *Shennong* 神农) was getting old and relinquishing his power to Huang Di (黄帝), who in turn relinquished his emperorship to Yao (尧) who then to Shun (舜).

The Chinese legendary always goes with the creativity of the ancestors. Fu Xi (伏羲) created the Eight Diagrams as an instrument to describe the material world and to understand the patterns of change in the environment. He tied knots on hemp ropes to keep records of events. He knitted strings into fishing nets for people to go fishing.

Yan Di (炎帝) went through all the hardships across the land to taste all kinds of herbs, thus creating tea and founding the Chinese traditional medicine. Huang Di (黄帝), according to the legendry, designed clothes, established music, made canoes from logs, to name a few of his inventions, to make the lives easier for his people.

In Passage 2, cases of extremity are provided that present how the Chinese ancestors were creative and determined while leading the people in going through extremely difficult situations. The far – reaching effects and influence of those emperors' creativity on their people and on social progress appear in

the descriptions below –

tōng qí biàn shǐ mín bù juàn
通其变,使民不倦。

- Seeing that the emperors were so creative, the people were willing to follow them to overcome the difficulties in life without feeling tired.

shén ér huà zhī shǐ mín yí zhī
神而化之,使民宜之。

- The leaders were intelligent, showing their cleverness in daily practice. The people admired their leaders and learned from them, thus transforming into their adaptability in order to have a better life.

zhōu jí zhī lì yǐ jì bù tōng
舟楫之利,以济不通。

- Boats were built to ferry people across rivers. With this device invented, people enjoyed much greater benefits than otherwise they had been blocked. This was one of the examples of leaders' creativity that inspired people to imagine what had been unthinkable before. The idea of breaking through blockage stemmed from Scenario 59, the Wind Stroking the Water.

zhì yuǎn yǐ lì tiān xià
致远,以利天下。

- To reach farther away was the social function of invention of instruments. Led by creative leaders whose concern was always about relieving people from hardships, and about doing things beneficial to them, the people were heartened to explore new frontiers by undertaking trans-boundary work.

Settling Down before Moving Up (from Passage 5)

chǐ huò zhī qū yǐ qiú xìn
尺蠖之屈,以求信。

lóng shé zhī zhé yǐ cún shēn
龙 蛇 之 蛰,以 存 身。

- *Chihuo*, a worm, arches its body in order to move forward.
- Dragons and snakes hibernate throughout the rough winter for the purpose of self – protection.

Inspirations:

Advancement may or may not be a straight line upward on the hierarchy. It may be a curve – shaped route. When the timing or opportunity is not there yet, one is advised to put achievement prior to advancement.

Once in Beijing in 2005, I called my mother and shared with her the impediments I was coming across. She quoted the above phrase from *I Ching* and said that "even a dragon would twine sometimes (龙有时候也要盘盘身)". It was very heartening to hear that and to be inspired to consider consolidating the foundation of work at that particular period of time.

shàn bù jī bù zú yǐ chéng míng
善 不 积,不 足 以 成 名;
è bù jī bù zú yǐ miè shēn
恶 不 积, 不 足 以 灭 身。
xiǎo rén yǐ xiǎo shàn wéi wú yì ér fú wèi
小 人 以 小 善 为 无 益 而 弗 为,
yǐ xiǎo è wèi wú shāng ér fú qù
以 小 恶 为 无 伤 而 弗 去。

- A person's reputation is built up through accumulating his good deeds.
- Bad deeds, once accumulated, will definitely lead to irrevocable consequences.
- A person of vile character does not see any gain in a minor good deed, and would refuse to do it; he attempts to do minor bad things, thinking that it will not do him any harm from these trivialities.

Implications:

Credit is gained through doing good things. Creditability is built up through continuously doing good things.

A villain's vile characters stem from his misconceptions at the early

stage. Inculcation should be accompanied with corrections of misconceptions.

wēi zhě ān qí wèi zhě wáng zhě bǎo qí cún zhě
危者,安其位者。亡者,保其存者。
luàn zhě yǒu qí zhì zhě
乱者,有其治者。

- Danger lies in the situation where person is enchanted with virtual peace.
- A loser is one who tends to store what he gains.
- Chaos always finds a controller in the way.

  In the Chinese philosophy, chaos is perceived as an opportunity for governance. Similarly, researches and practices in the west also take chaos as "a natural evolutionary state for an organization in transition", according to Margaret Wheatley (1999) who uses chaos illustrations such as clouds and streams in her book entitled *Leadership and the New Science: Discovering Order in a Chaotic World*. From his executive experiences, Ray (1999) also suggests that "we will never eliminate chaos, only learn to structure it". Effective chief executives, recognizing ideas as real forces in the organization, resort to control with ideas. Robert Haas, CEO of Levi Strauss & Co., puts this as "conceptual controls": "It's the ideas of a business that are controlling, not some manager authority" (in Wheatley who quotes Howard, 1990).

  Refer to Scenario 18 *Gu* (蛊), the Constructive against the Obstructive.

Jūn zǐ ān ér bù wàng wēi cún ér bù wàng wáng
君子安而不忘危,存而不忘亡,
zhì ér bù wàng luàn shì yǐ shēn ān ér guó jiā kě bǎo
治而不忘乱;是以身安而国家可保。

- *Junzi* is able to be vigilant in peace time; make good use of what he gains; and to control the situation with readiness to deal with disturbance.

- The stable status of the state is secured as long as the Lord is good in the above three aspects.

Implications for top leaders:

Crisis management will be effective when the leader has preventive methods in place. Anticipating that disturbing elements may surface unexpectedly, leaders may take preemptive actions to curb potential upheavals.

Budgetary management will yield efficacy when a proportional percentage in set for expanded reproduction.

Money comes from earnings, not savings in a pot kept at home.

Jūn zǐ ān qí shēn ér hòu dòng
君子安其身而后动,
yì qí xīn ér hòu yǔ dìng qí jiāo ér hòu qiú
易其心而后语,定其交而后求。
Jūn zǐ xiū cǐ sān zhě gù quán
君子修此三者,故全。

- *Junzi* adopts the way of—
  1) getting all settled down before moving up or forward;
  2) collecting his thought and adjusting his mood to make well-phrased and acceptable statements; and
  3) ascertaining trust in relating with others before making requests.
- Only at this level of self-cultivation in the three aspects will *Junzi* get along well with the people around him.

wēi yǐ dòng zé mín bù yǔ
危以动,则民不与;
jù yǐ yǔ zé mín bù yìng
惧以语,则民不应;
wú jiāo ér qiú zé mín bù yǔ mò zhī yǔ zé shāng zhī zhě zhì
无交而求,则民不与。莫之与,则伤之者至。

- When the leader is taking an action too reckless of the consequences, his people will show reluctance or simply refuse to follow him.
- Seeing their leader ascending, resorting to coercive measures, the people will not respond favorably.

- When the leader makes requests before trust is built in the relationships, his people will react adversely.
- Entrenched in a vulnerable situation with no support from his people, the leader will see villains appearing from behind the scene, taking advantage to add insult onto injury deliberately.

Application: The three aspects of leaders' self – cultivation

安其身 Self – management Settling down	而后动 Social status Comfortably taking sociological roles
易其心 Adjustment Appropriate approach	而后语 Influence Consciously upgrading
定其交 Engagement Enforcement	而后求 Power base Conscientiously upholding each other

The three aspects of "self – management, appropriate approach, and engagement" find their support in what Cawelti (2006), former ASCD Executive Director, says as the three things great leaders do in "Leaders to Effect Change" –

Great leaders do three things:
First, they face reality.
Next, they decide what to do, and
then, they get support for the changes they make.

Change for survival; adapt for success (from Passages 6 8)

Yì zhī wèi shū bù kě yuǎn
《易》之为书,不可远。

- *I Ching* comprises a set of perspectives and provides a lens to perceive the ever changing environment people live in. The referents are not far away, hence people will benefit by taking the situational analyses as intellectual stimulants and by drawing inspirations from comprehending the explicit and implicit meanings in the scenarios in the Book. Nevertheless, if sticking to the Book, one may either become book-

ish, losing his directions, or find it futile.

wèi Dào lǚ qiān biàn dòng bù jū zhōu liú liù xū
为道,屡迁。变动不居,周流六虚。
shàng xià wú cháng gāng róu xiāng yì bù kě wèi diǎn yào
上下无常,刚柔相易,不可为典要,
wéi biàn suǒ shì
唯变所适。

- ❖ The nature of *Tao* is constant change.
- ❖ Situations are fluid. The changes and fluidness are reflected in the six *Yao* (爻) of each of the 64 Scenarios.
- ❖ The interrelationships between any pair of *Yin Yao* (阴爻) and *Yang Yao* (阳爻), and among the six *Yao* in the hexagram of a particular scenario are never fixed. While reflective, they are subject to interpretations and explorations.
- ❖ It is advisable not to take what the Book says as the golden rule. Environments change. Those who change accordingly will survive; those who are adaptable will succeed.

Significance:

- Laozi (老子) was inspired by the original concept of *Tao* (道), picked its essence from *I Ching*, and took *Tao*, the way of ways, as the overarching philosophical concept in his *Tao Te Ching* (道德经).
- "Adaptable to situations" and "alert to social environment" are ranked at the top of a list of traits for leaders to possess, according to Yukl's (2006) findings in managerial traits and skills.

第九章 Passage 9

Yì zhī wèi shū yě yuán shǐ yào zhōng yǐ wèi zhì yě liù yáo xiāng zá wéi qí
《易》之为书也,原始要终,以为质也。六爻相杂,唯其
shí wù yě qí chū nán zhī qí shàng yì zhī běn mò yě
时物也。其初难知,其上易知,本末也。
Chū cí nǐ zhī zú chéng zhī zhōng ruò fū zá wù zhuàn dé biàn shì yǔ fēi zé
初辞拟之,卒成之终。若夫杂物撰德,辨是与非,则

fēi qí zhōng yáo bù bèi yì yào cún wáng jí xiōng zé jū kě zhī yǐ zhī zhě guān qí
非其中爻不备。亦要存亡吉凶,则居可知矣。知者观其
Tuàn cí zé sī guò bàn yǐ èr yǔ sì tóng gōng ér yì wèi qí shàn bù tóng èr duō
彖辞,则思过半矣。二与四,同功而异位,其善不同。二多
yù sì duō jù jìn yě róu zhī wèi dào bù lì yuǎn zhě qí yào wú jiù qí yòng róu
誉,四多惧,近也。柔之为道,不利远者,其要无咎,其用柔
zhōng yě sān yǔ wǔ tóng gōng ér yì wèi sān duō xiōng wǔ duō gōng guì jiàn zhī děng
中也。三与五,同功而异位,三多凶,五多功,贵贱之等
yě qí róu wēi qí gāng shèng xié
也。其柔危,其刚胜邪?

第十章 Passage 10

Yì zhī wèi shū yě guǎng dà xī bèi yǒu tiān dào yān yǒu rén dào yān yǒu dì
《易》之为书也,广大悉备。有天道焉,有人道焉,有地
dào yān
道焉。

Jiān sān cái ér liǎng zhī gù liù liù zhě fēi tā yě sān cái zhī Dào yě dào yǒu
兼三才而两之,故六。六者,非它也,三才之道也。道有
biàn dòng gù yuē yáo yáo yǒu děng gù yuē wù wù xiāng zá gù yuē wén wén bù dàng
变动,故曰爻;爻有等,故曰物;物相杂,故曰文;文不当,
gù jí xiōng shēng yān
故吉凶生焉。

第十一章 Passage 11

Yì zhī xīng yě qí dāng Yīn zhī mò shì Zhōu zhī shèng dé xié dāng Wén Wáng
《易》之兴也,其当殷之末世,周之盛德邪?当文王
yǔ Zhòu zhī shì xié shì gù qí cí wēi wēi zhě shǐ píng Yì zhě shǐ qīng qí dào shèn
与纣之事邪?是故其辞危。危者使平,易者使倾。其道甚
dà bǎi wù bù fèi jù yǐ zhōng shǐ qí yào wú jiù cí zhī wèi Yì zhī Dào yě
大,百物不废。惧以终始,其要无咎,此之谓《易》之道也。

第十二章 Passage 12

Fū Qián Tiān xià zhī zhì jiàn yě dé xíng héng yì yǐ zhī xiǎn fū Kūn Tiān xià
夫乾,天下之至健也,德行恒易以知险。夫坤,天下
zhī zhì shùn yě dé xíng héng jiǎn yǐ zhī zǔ néng yuè zhū xīn néng yán zhū hóu zhī lù
之至顺也,德行恒简以知阻。能说诸心,能研诸侯之虑,

dìng tiān xià zhī jí xiōng chéng tiān xià zhī wěi wěi zhě shì gù biàn huà yún wéi jí shì
定天下之吉凶，成天下之亹亹者。是故，变化云为，吉事
yǒu xiáng xiàng shì zhī qì zhān shì zhī lái tiān dì shè wèi Shèng rén chéng néng rén
有祥，象事知器，占事知来。天地设位，圣人成能；人
móu guǐ móu bǎi xìng yǔ néng
谋鬼谋，百姓与能。

Bā Guà yǐ xiàng gào yáo Tuàn yǐ qíng yán gāng róu zá jū ér jí xiōng kě xiàn
八卦以象告，爻彖以情言，刚柔杂居，而吉凶可见
yǐ biàn dòng yǐ lì yán jí xiōng yǐ qíng qiān shì gù ài wù xiāng gōng ér jí xiōng
矣！变动以利言，吉凶以情迁。是故，爱恶相攻而吉凶
shēng yuǎn jìn xiāng qǔ ér huǐ lìn shēng qíng wěi xiāng gǎn ér lì hài shēng fán
生；远近相取而悔吝生，情伪相感而利害生。凡
Yì zhī qíng jìn ér bù xiāng dé zé xiōng huò hài zhī huǐ qiě lìn jiāng pàn zhě qí
《易》之情，近而不相得则凶；或害之，悔且吝。将叛者其
cí cán zhōng xīn yí zhě qí cí zhī jí rén zhī cí guǎ zào rén zhī cí duō wū shàn zhī
辞惭，中心疑者其辞枝，吉人之辞寡，躁人之辞多，诬善之
rén qí cí yóu shī qí shǒu zhě qí cí qū
人其辞游，失其守者其辞屈。

Who Are on Board with You?

Know the futurity? (from Passages 9 - 12)

Bā Guà yǐ xiàng gào yáo Tuàn yǐ qíng yán
八卦以象告，爻彖以情言。
biàn dòng yǐ lì yán jí xiōng yǐ qíng qiān
变动以利言，吉凶以情迁。
Tiān dì shè wèi Shèng rén chéng néng
天地设位，圣人成能。
xiàng shì zhī qì zhān shì zhī lái
象事知器，占事知来。

- The Eight Diagrams represents the elements in nature with symbols. The theme (*Tuan* 彖) and *Yao* (爻 sub - scenarios) are the descriptions of the characters of the scenarios.
- Descriptions of the sub - scenarios are meant for predicting the patterns of change to tell people to take advantage of favorable factors while avoiding unfavorable ones (趋利避害). Gains and losses (吉

凶) are interrelated and transformable.

- The Sky and the Earth take up their positions respectively. Reflecting these positions, the Sage (Fu Xi 伏羲) worked out the graphic method that resulted in the Eight Diagrams.
- Reading the symbols of the sixty – four scenarios will inspire people to design device for their daily use; and studying the theme and *Yao* of each scenario will help people to visualize the futurity in their lives.

Importance:

The above statements explain the backgrounds and formation of the Eight Diagrams, the Sixty – four Scenario, the features and functions of the symbol systems.

Inspiration:

Leaders are thus encouraged to be observant to get the power of imaginativeness. For example, they appreciate the symbols and the images in the scenarios to come out with graphic patterns when designing the logos of their organizations. Logos, after all, are the graphic language depicting the purpose of the existence of the organization as a position in the society (mission), and the picture of the organization in the future (vision). Some leaders I have met did not pay much attention to the design of, and the profound meanings in, the logos of the organizations they had taken over. For the top leader, understanding his or her predecessors is through studying the logo; becoming an insider and accepted leader is through necessarily redesigning the logo when reorganization takes place, or when the name, location and vision change.

Know your people?

Jiāng pàn zhě qí cí cán
将 叛 者 其 辞 惭,
zhōng xīn yí zhě qí cí zhī
中 心 疑 者 其 辞 枝,
jí rén zhī cí guǎ zào rén zhī cí duō
吉 人 之 辞 寡,躁 人 之 辞 多,
wū shàn zhī rén qí cí yóu
诬 善 之 人 其 辞 游,

shī qí shǒu zhě qí cí qū
失其守者其辞屈。

1. A colleague or friend who is about to betray you will appear ashamed when talking to you.
2. A person who is uncertain will utter ambiguous phrases.
3. A well – read and cultivated person uses simple language.
4. An impetuous person talks improperly.
5. An evil person, when incriminating a kind person, fabricates cases.
6. A person without principles has no points of view of his own, and follows others blindly.

Application:

For a leader to know his people, the above six behavioral indicators are telling and helpful. The leader will be able to catch them when reading their lips, listening to the tones, and especially having eye contacts. Some people may wear masks, but a sensible leader knows that the eyes are part of the brain, and the window of the heart.

Know your virtue?

Dé xíng héng yì yǐ zhī xiǎn
德行恒易以知险。

dé xíng héng jiǎn yǐ zhī zǔ
德行恒简以知阻。

néng yuè zhū xīn néng yán zhū hóu zhī lǜ dìng tiān xià zhī jí xiōng
能说诸心,能研诸侯之虑,定天下之吉凶。

- Easiness is not easy. Constantly making things easy for others is a leader's virtue. The power of such a virtue lies in the leader's capability to penetrate complicated things to see potential dangers in them.
- Simplicity is not simple. Consistently appearing simple is a virtue for the leader to possess. The mightiness of such a virtue lies in the leader's efficiency in handling sophisticated matters.
- "Easiness" and "simplicity" (朴素) are advocated in Laozi's *Tao Te Ching* (《道德经》). These virtues enable the leader to—

- please others who then follow him willingly;
- notice others' concerns and take pains to help; and
- figure out the ways to win in competition.

Application:

- Production processes are getting more and more complex. When the manager cares about the front – liners, they will feel that the work is easier.
- Preach less and simplify administrative processes.

Virtue is the commendable quality possessed by a person who thus has the power of positively influencing others around or under him with his deeds that reflect the virtue. This accounts for the reason why the two Chinese characters "virtue" and "deeds" (德行) often come together as a phrase. For example, the virtue of "generosity" is presented in giving or sharing; and "caring" in shown in manner, etc.

Easygoing does not mean "no standards"; and simplicity does not indicate na? veté. Rather, these are the qualities maintained at constant status after years of self – cultivation.

说卦传（Shuōguà Zhuàn）
The Structural Analyses

第一章 Passage 1

Xī zhě Shèng rén zhī zuò Yì yě yōu zàn shén míng ér shēng shī cān tiān liǎng
昔者，圣人之作《易》也，幽赞神明而生蓍。参天两
dì ér yǐ shù guān biàn yú yīn yáng ér lì guà fā huī yú gāng róu ér shēng yáo hé
地而倚数，观变于阴阳而立卦；发挥于刚柔而生爻；和
shùn yú Dào Dé ér lǐ yú yì qióng lǐ jìn xìng yǐ zhì yú mìng
顺于道德而理于义；穷理尽性，以至于命。

Xī zhě Shèng rén zhī zuò Yì yě jiāng yǐ shùn xìng mìng zhī lǐ shì yǐ lì tiān
昔者圣人之作《易》也，将以顺性命之理。是以立天
zhī dào yuē yīn yǔ yáng lì Dì zhī dào yuē róu yǔ gāng lì rén zhī dào yuē rén yǔ yì
之道，曰阴与阳；立地之道，曰柔与刚；立人之道，曰仁与义。
jiān sān cái ér liǎng zhī gù yì liù huà ér chéng guà fēn yīn fēn yáng dié yòng róu
兼三才而两之，故易六画而成卦。分阴分阳，迭用柔
gāng gù yì liù wèi ér chéng zhāng
刚，故《易》六位而成章。

第二章 Passage 2

Tiān Dì dìng wèi Shān Zé tōng qì Léi Fēng xiāng bó Shuǐ Huǒ bù xiāng shè Bā
天地定位，山泽通气，雷风相薄，水火不相射。八
Guà xiāng cuò shù wǎng zhě shùn zhī lái zhě nì shì gù Yì nì shù yě Léi yǐ dòng
卦相错，数往者顺，知来者逆；是故，《易》逆数也。雷以动
zhī Fēng yǐ sǎn zhī yǔ yǐ rùn zhī rì yǐ xuān zhī Gèn yǐ zhǐ zhī Duì yǐ yuè zhī Qián
之，风以散之，雨以润之，日以烜之，艮以止之，兑以说之，乾
yǐ jūn zhī Kūn yǐ cáng zhī dì chū hū zhèn qí hū xùn xiāng jiàn hū lí zhì yì hū
以君之，坤以藏之。帝出乎震，齐乎巽，相见乎离，致役乎
Kūn yuè yán hū duì zhàn hū Qián láo hū kǎn chéng yán hū gèn wàn wù chū hū zhèn
坤，说言乎兑，战乎乾，劳乎坎，成言乎艮。万物出乎震，

zhèn dōng fāng yě qí hū xùn xùn dōng nán yě qí yě zhě yán wàn wù zhī qiè jì yě
震东方也。齐乎巽,巽东南也,齐也者,言万物之挈齐也。
lí yě zhě míng yě wàn wù jiē xiāng jiàn nán fāng zhī guà yě
离也者,明也,万物皆相见,南方之卦也。

Shèng rén nán miàn ér tīng tiān xià xiàng míng ér zhì gài qǔ zhū cǐ yě Kūn yě
圣人南面而听天下,向明而治,盖取诸此也。坤也
zhě Dì yě wàn wù jiē zhì yǎng yān gù yuē zhì yì hū Kūn Duì zhèng qiū yě wàn wù
者,地也,万物皆致养焉,故曰致役乎坤。兑,正秋也,万物
zhī suǒ yuè yě gù yuē yuè yán hū duì zhàn hū Qián Qián xī běi zhī guà yě yán yīn
之所说也,故曰说言乎兑。战乎乾,乾,西北之卦也,言阴
yáng xiāng bó yě Kǎn zhě shuǐ yě zhèng běi fāng zhī guà yě láo guà yě wàn wù zhī
阳相薄也。坎者水也,正北方之卦也,劳卦也,万物之
suǒ guī yě gù yuē láo hū kǎn Gèn dōng běi zhī guà yě wàn wù zhī suǒ chéng zhōng
所归也,故曰劳乎坎。艮,东北之卦也,万物之所成,终
ér suǒ chéng shǐ yě gù yuē chéng yán hū gèn shén yě zhě miào wàn wù ér wèi yán zhě
而所成始也,故曰成言乎艮。神也者,妙万物而为言者
yě dòng wàn wù zhě mò jí hū Léi ráo wàn wù zhě mò jí hū Fēng zào wàn wù zhě
也。动万物者,莫疾乎雷;桡万物者,莫疾乎风;燥万物者,
mò hàn hū Huǒ yuè wàn wù zhě mò yuè hū Zé rùn wàn wù zhě mò rùn hū Shuǐ zhōng
莫熯乎火;说万物者,莫说乎泽;润万物者,莫润乎水;终
wàn wù shǐ wàn wù zhě mò shèng hū gèn gù Shuǐ Huǒ xiāng dǎi Léi Fēng bù xiāng bèi
万物始万物者,莫盛乎艮。故水火相逮,雷风不相悖,
Shān Zé tōng qì rán hòu néng biàn huà jì chéng wàn wù yě
山泽通气,然后能变化,既成万物也。

第三章 Passage 3

Qián jiàn yě Kūn shùn yě Zhèn dòng yě Xùn rù yě Kǎn xiàn yě Lí
乾,健也。坤,顺也。震,动也。巽,入也。坎,陷也。离,
lì yě Gèn zhǐ yě Duì yuè yě
丽也。艮,止也。兑,说也。

Qián wèi mǎ Kūn wèi niú Zhèn wèi lóng Xùn wèi jī Kǎn wèi shǐ Lí wèi zhì Gèn
乾为马,坤为牛,震为龙,巽为鸡,坎为豕,离为雉,艮
wèi gǒu Duì wèi yáng
为狗,兑为羊。

Qián wèi shǒu Kūn wèi fù Zhèn wèi zú Xùn wèi gǔ Kǎn wèi ěr Lí wèi mù Gèn
乾为首,坤为腹,震为足,巽为股,坎为耳,离为目,艮
wèi shǒu Duì wèi kǒu
为手,兑为口。

Qián Tiān yě gù chèng hū fù Kūn dì yě gù chèng hū mǔ Zhèn yī suǒ ér
乾，天也，故称乎父。坤，地也，故称乎母。震一索而
dé nán gù wèi zhī zhǎng nán Xùn yī suǒ ér dé nǚ gù wèi zhī cháng nǚ Kǎn zài suǒ
得男，故谓之长男。巽一索而得女，故谓之长女。坎再索
ér dé nán gù wèi zhī zhōng nán lí zài suǒ ér dé nǚ gù wèi zhī zhōng nǚ gèn sān
而得男，故谓之中男。离再索而得女，故谓之中女。艮三
suǒ ér dé nán gù wèi zhī shào nán Duì sān suǒ ér dé nǚ gù wèi zhī shào nǚ
索而得男，故谓之少男。兑三索而得女，故谓之少女。

Qián wèi Tiān wèi huán wèi jūn wèi fù wèi yù wèi jīn wèi hán wèi bīng wèi dà
乾为天，为圜，为君，为父，为玉，为金，为寒，为冰，为大
chì wèi liáng mǎ wèi lǎo mǎ wèi jí mǎ wèi bó mǎ wèi mù guǒ
赤，为良马，为老马，为瘠马，为驳马，为木果。

Kūn wèi Dì wèi mǔ wèi bù wèi fǔ wèi lìn sè wèi jūn wèi zǐ mǔ niú wèi dà yú
坤为地，为母，为布，为釜，为吝啬，为均，为子母牛，为大舆，
wèi wén wèi zhòng wèi bǐng qí yú dì yě wèi hēi
为文，为众，为柄。其于地也，为黑。

Zhèn wèi Léi wèi lóng wèi xuán huáng wèi fū wèi dà tú wèi zhǎng zǐ wèi jué zào
震为雷，为龙，为玄黄，为旉，为大涂，为长子，为决躁，
wèi cāng láng zhú wèi huán wěi qí yú mǎ yě wèi shàn míng wèi zhù zú wèi zuò zú
为苍筤竹，为萑苇。其于马也，为善鸣，为馵足，为作足，
wèi de sǎng qí yú jià yě wèi fǎn shēng qí jiū wèi jiàn wèi fǎn xiān
为的颡。其于稼也，为反生。其究为健，为蕃鲜。

Xùn wèi mù wèi Fēng wèi zhǎng nǚ wèi shéng zhí wèi gōng wèi bái wèi zhǎng wèi
巽为木，为风，为长女，为绳直，为工，为白，为长，为
gāo wèi jìn tuì wèi bù guǒ wèi chòu qí yú rén yě wèi guǎ fà wèi guǎng sǎng wèi duō
高，为进退，为不果，为臭。其于人也，为寡发，为广颡，为多
bái yǎn wèi jìn lì shì sān bèi qí jiū wèi zào guà
白眼，为近利市三倍。其究为躁卦。

Kǎn wèi shuǐ wèi gōu dú wèi yǐn fú wèi jiǎo róu wèi gōng lún qí yú rén yě wèi
坎为水，为沟渎，为隐伏，为矫輮，为弓轮。其于人也，为
jiā yōu wèi xīn bìng wèi ěr tòng wèi xuè guà wèi chì qí yú mǎ yě wèi měi jǐ wèi jí
加忧，为心病，为耳痛，为血卦，为赤。其于马也，为美脊，为亟
xīn wèi xià shǒu wèi bǎo tí wèi yè qí yú yú yě wèi duō shěng wèi tōng wèi yuè wèi
心，为下首，为薄蹄，为曳。其于舆也，为多眚。为通，为月，为
dào qí yú mù yě wèi jiān duō xīn
盗。其于木也，为坚多心。

Lí wèi huǒ wèi rì wèi diàn wèi zhōng nǚ wèi jiǎ zhòu wèi gē bīng qí yú rén
离为火，为日，为电，为中女，为甲胄，为戈兵。其于人
yě wèi dà fù wèi Qián guà wèi biē wèi xiè wèi luǒ wèi bàng wèi guī qí yú mù
也，为大腹，为乾卦。为鳖，为蟹，为蠃，为蚌，为龟。其于木

yě wèi kē shàng gǎo
也,为科 上 槁。

Gèn wèi shān wèi jìng lù wèi xiǎo shí wèi mén què wèi guǒ luǒ wèi hūn sì wèi
艮为山,为径路,为小石,为门阙,为果蓏,为阍寺,为

zhǐ wèi gǒu wèi shǔ wèi qián huì zhī shǔ qí yú mù yě wèi jiān duō jié
指,为狗,为鼠,为黔喙之属。其于木也,为坚多节。

Duì wèi zé wèi shào nǚ wèi wū wèi kǒu shé wèi huǐ zhé wèi fù jué qí yú Dì
兑为泽,为少女,为巫,为口舌,为毁折,为附决。其于地

yě wèi gāng lǔ wèi qiè wèi yáng
也,为刚 卤。为妾,为羊。

The Law of Nature, and the Nature of Man

Lì Tiān zhī dào yuē yīn yǔ yáng
立天之道,曰阴与阳;

Lì Dì zhī dào yuē róu yǔ gāng lì rén zhī dào yuē rén yǔ yì
立地之道,曰柔与刚;立人之道,曰仁与义。

Jiān sān cái ér liǎng zhī gù yì liù huà ér chéng guà
兼三才而两之,故易六画而成卦。

- The law of the Sky: *Yin* (阴) and *Yang* (阳) are identified as the key components in the Sky. The driving forces stemming from the relationships between the two components manifest the law of the Sky.
- The law of the Earth: the Soft (*Rou* 柔) and the Solid (*Gang* 刚) are identified as the key components in the Earth. The driving forces stemming from the relationships between the two components exhibit the law of the Earth.
- The nature of Man: Kindness (*Ren* 仁) and righteousness (*Yi* 义) are identified as the key components in Man. The driving forces stemming from the transformational relationships between the components reveal the nature of mankind.
- The symbol system: The formation of the six - line hexagram (六画 or 六爻) of each scenario (*Gua* 卦) is based on the law and nature of the above three elements.

The analyses of the design of the symbol system (*Xiang* 象) and the structure of the text of each scenario (*Gua* 卦) are on the basis of exploring

and exhibiting the fundamental relationships between Man and Nature—

- The law of nature: The law of the Sky and the law of the Earth form the law of nature.
- Man in nature: Man observes the law of nature, and follows the principles guiding the interrelationships between man and nature.

A striking coincidence is found in Greek philosophy and mythology which were developing concurrently with the development of the Chinese philosophy some three thousand years ago, to try to understand man and nature through creating symbols. Leaders are those who read between the lines in the symbols and know how to conduct in nature and in society, to be natural and upstanding (自然，顶天立地).

序卦传（Xùguà Zhuàn）
The Sequential Descriptions

经上 Part 1

Yǒu Tiān Dì rán hòu wàn wù shēng yān
有 天 地,然 后 万 物 生 焉。

yíng Tiān Dì zhī jiān zhě wéi wàn wù gù shòu zhī yǐ Zhūn
盈 天 地 之 间 者,唯 万 物,故 受 之 以《屯》。

Zhūn zhě yíng yě zhūn zhě wù zhī shǐ shēng yě
屯 者,盈 也。屯 者,物 之 始 生 也。

wù shēng bì méng gù shòu zhī yǐ Méng Méng zhě méng yě wù zhī zhì yě
物 生 必 蒙,故 受 之 以《蒙》。蒙 者,蒙 也,物 之 稚 也。

wù zhì bù kě bù yǎng yě gù shòu zhī yǐ Xū Xū zhě yǐn shí zhī dào yě
物 稚 不 可 不 养 也,故 受 之 以《需》。需 者,饮食 之 道 也。

yǐn shí bì yǒu sòng gù shòu zhī yǐ Sòng
饮 食 必 有 讼,故 受 之 以《讼》。

Sòng bì yǒu zhòng qǐ gù shòu zhī yǐ Shī Shī zhě zhòng yě
讼 必 有 众 起,故 受 之 以《师》。师 者, 众 也。

zhòng bì yǒu suǒ bǐ gù shòu zhī yǐ Bǐ Bǐ zhě bǐ yě
众 必 有 所 比,故 受 之 以《比》。比 者,比 也。

Bǐ bì yǒu suǒ xù gù shòu zhī yǐ Xiǎo Xù
比 必 有 所 畜,故 受 之 以《小 畜》。

wù xù rán hòu yǒu lǐ gù shòu zhī yǐ Lǚ Lǚ zhě lǐ yě
物 畜 然 后 有 礼,故 受 之 以《履》。履 者,礼 也。

Lǚ ér tài rán hòu ān gù shòu zhī yǐ Tài Tài zhě tōng yě
履 而 泰,然 后 安,故 受 之 以《泰》。泰 者,通 也。

wù bù kě yǐ zhōng tōng gù shòu zhī yǐ Pǐ
物 不 可 以 终 通,故 受 之 以《否》。

wù bù kě yǐ zhōng pǐ gù shòu zhī yǐ Tóng Rén
物 不 可 以 终 否,故 受 之 以《同 人》。

yǔ rén tóng zhě wù bì guī yān gù shòu zhī yǐ Dà Yǒu
与人同者,物必归焉,故受之以《大有》。

yǒu dà zhě bù kě yǐ yíng gù shòu zhī yǐ Qiān
有大者不可以盈,故受之以《谦》。

yǒu dà ér néng qiān bì yù gù shòu zhī yǐ Yù
有大而能谦,必豫,故受之以《豫》。

Yù bì yǒu suí gù shòu zhī yǐ Suí
豫必有随,故受之以《随》。

yǐ xǐ suí rén zhě bì yǒu shì gù shòu zhī yǐ Gǔ Gǔ zhě shì yě
以喜随人者,必有事,故受之以《蛊》。蛊者,事也。

yǒu shì ér hòu kě dà gù shòu zhī yǐ Lín Lín zhě dà yě
有事而后可大,故受之以《临》。临者,大也。

wù dà rán hòu kě guān gù shòu zhī yǐ Guān
物大然后可观,故受之以《观》。

kě guān ér hòu yǒu suǒ hé gù shòu zhī yǐ Shì Hé Hé zhě hé yě
可观而后有所合,故受之以《噬嗑》。嗑者,合也。

wù bù kě yǐ gǒu hé ér yǐ gù shòu zhī yǐ Bì Bì zhě shì yě
物不可以苟合而已,故受之以《贲》。贲者,饰也。

zhì shì rán hòu hēng zé jìn yǐ gù shòu zhī yǐ Bō Bō zhě bō yě
致饰然后亨则尽矣,故受之以《剥》。剥者,剥也。

wù bù kě yǐ zhōng jìn bō qióng shàng fǎn xià gù shòu zhī yǐ fù
物不可以终尽剥,穷上反下,故受之以《复》。

Fù zé bù wàng yǐ gù shòu zhī yǐ Wú Wàng
复则不妄矣,故受之以《无妄》。

yǒu wú wàng rán hòu kě xù gù shòu zhī yǐ Dà Xù
有无妄,然后可畜,故受之以《大畜》。

wù xù rán hòu kě yǎng gù shòu zhī yǐ Yí Yí zhě yǎng yě
物畜然后可养,故受之以《颐》。颐者,养也。

bù yǎng zé bù kě dòng gù shòu zhī yǐ Gà Guò
不养则不可动,故受之以《大过》。

wù bù kě yǐ zhōng guò gù shòu zhī yǐ Kǎn Kǎn zhě xiàn yě
物不可以终过,故受之以《坎》。坎者,陷也。

xiàn bì yǒu suǒ lì gù shòu zhī yǐ Lí Lí zhě lì yě
陷必有所丽,故受之以《离》。离者,丽也。

经下 Part 2

Yǒu Tiān Dì rán hòu yǒu wàn wù yǒu wàn wù rán hòu yǒu nán nǚ
有天地然后有万物;有万物然后有男女;
yǒu nán nǚ rán hòu yǒu fū fù yǒu fū fù rán hòu yǒu fù zǐ
有男女然后有夫妇;有夫妇然后有父子;
yǒu fù zǐ rán hòu yǒu jūn chén yǒu jūn chén rán hòu yǒu shàng xià
有父子然后有君臣;有君臣然后有上下;
yǒu shàng xià rán hòu lǐ yì yǒu suǒ cuò cuò cuò
有上下然后礼义有所错(错 = 措)。
fū fù zhī dào bù kě yǐ bù jiǔ gù shòu zhī yǐ Héng héng zhě jiǔ yě
夫妇之道不可以不久,故受之以《恒》。恒者,久也。
wù bù kě yǐ jiǔ jū qí suǒ gù shòu zhī yǐ Dùn Dùn zhě tuì yě
物不可以久居其所,故受之以《遯》。遯者,退也。
wù bù kě zhōng Dùn gù shòu zhī yǐ Dà Zhuàng
物不可终遯,故受之以《大壮》。
wù bù kě yǐ zhōng zhuàng gù shòu zhī yǐ Jìn Jìn zhě jìn yě
物不可以终壮,故受之以《晋》。晋者,进也。
jìn bì yǒu suǒ shāng gù shòu zhī yǐ Míng Yí Yí zhě shāng yě
进必有所伤,故受之以《明夷》。夷者,伤也。
shāng yú wài zhě bì fǎn qí jiā gù shòu zhī yǐ Jiā Rén
伤于外者,必反其家,故受之以《家人》。
Jiā dào qióng bì guāi gù shòu zhī yǐ Kuí Kuí zhě guāi yě
家道穷必乖,故受之以《睽》。睽者,乖也。
guāi bì yǒu nàn gù shòu zhī yǐ Jiǎn Jiǎn zhě nàn yě
乖必有难,故受之以《蹇》。蹇者,难也。
wù bù kě zhōng nàn gù shòu zhī yǐ Jiě Jiě zhě huǎn yě
物不可终难,故受之以《解》。解者,缓也。
huǎn bì yǒu suǒ shī gù shòu zhī yǐ Sǔn Sǔn ér bù yǐ bì yì gù
缓必有所失,故受之以《损》。损而不已,必益,故
shòu zhī yǐ Yì Yì ér bù yǐ bì jué gù shòu zhī yǐ Guài Guài zhě
受之以《益》。益而不已,必决,故受之以《夬》。夬者,
jué yě jué bì yǒu suǒ yù gù shòu zhī yǐ Gòu Gòu zhě yù yě
决也。决必有所遇,故受之以《姤》。姤者,遇也。
wù xiāng yù ér hòu jù gù shòu zhī yǐ Cuì Cuì zhě jù yě jù ér
物相遇而后聚,故受之以《萃》。萃者,聚也。聚而
shàng zhě wèi zhī shēng gù shòu zhī yǐ Shēng Shēng ér bù yǐ bì kùn gù
上者,谓之升,故受之以《升》。升而不已,必困,故

shòu zhī yǐ Kùn Kùn hū shàng zhě bì fǎn xià gù shòu zhī yǐ Jǐng
受之以《困》。困乎上者,必反下,故受之以《井》。

Jǐng dào bù kě bù gé gù shòu zhī yǐ Gé
井道不可不革,故受之以《革》。

Gé wù zhě mò ruò dǐng gù shòu zhī yǐ Dǐng
革物者莫若鼎,故受之以《鼎》。

zhǔ qì zhě mò ruò zhǎng zǐ gù shòu zhī yǐ Zhèn Zhèn zhě dòng yě
主器者莫若长子,故受之以《震》。震者,动也。

wù bù kě yǐ zhōng dòng dòng bì zhǐ zhī gù shòu zhī yǐ Gèn
物不可以终动,动必止之,故受之以《艮》。

Gèn zhě zhǐ yě wù bù kě yǐ zhōng zhǐ gù shòu zhī yǐ Jiàn Jiàn zhě
艮者,止也。物不可以终止,故受之以《渐》。渐者,

jìn yě jìn bì yǒu suǒ guī gù shòu zhī yǐ Guī Mèi dé qí suǒ guī zhě
进也。进必有所归,故受之以《归妹》。得其所归者

bì dà gù shòu zhī yǐ Fēng Fēng zhě dà yě qióng dà zhě bì shī
必大,故受之以《丰》。丰者,大也。穷大者必失

qí jū gù shòu zhī yǐ Lǚ Lǚ ér wú suǒ róng gù shòu zhī yǐ Xùn
其居,故受之以《旅》。旅而无所容,故受之以《巽》。

Xùn zhě rù yě rù ér hòu yuè zhī gù shòu zhī yǐ Duì Duì zhě
巽者,入也。入而后说之,故受之以《兑》。兑者,

yuè yě yuè ér hòu sǎn zhī gù shòu zhī yǐ Huàn Huàn zhě lí yě
说也。说而后散之,故受之以《涣》。涣者,离也。

wù bù kě yǐ zhōng lí gù shòu zhī yǐ Jié Jié ér xìn zhī gù shòu zhī
物不可以终离,故受之以《节》。节而信之,故受之

yǐ Zhōng Fú yǒu qí xìn zhě bì xíng zhī gù shòu zhī yǐ Xiǎo Guò
以《中孚》。有其信者,必行之,故受之以《小过》。

yǒu guò wù zhě bì jǐ gù shòu zhī yǐ Jì Jì
有过物者必济,故受之以《既济》。

wù bù kě qióng yě gù shòu zhī yǐ Wèi Jì zhōng yān
物不可穷也,故受之以《未济》,终焉。

The Principles Guiding Developmental Stages

wù shēng bì méng wù xù rán hòu yǒu lǐ
物生必蒙。物畜然后有礼。

wù bù kě zhōng tōng wù bù kě qióng
物不可终通。物不可穷。

❖ At the initial stage of life, a person or a matter displays the nature of

ignorance (*Mengmei* 蒙昧), hence enlightenment (启蒙) is necessary.

Refer to Scenario 4, *Meng* (蒙), the Fountains in the Mountains.

- At the gathering stage in organizational life, alignment is the priority in management. Hence members are expected to observe and obey order. Refer to Scenario 9, *Xiao Xu* (小畜), the Wind across the Sky; and Scenario 10, *Lu* (履), Treading behind a Tiger.
- During the growing stage, leaders and members are reminded that things may not proceed smoothly all the way through. Psychological readiness and technical mechanisms must be in place for handling potential hurdles. Refer to Scenario 11, *Tai* (泰), Engagement and Alignment; and Scenario 12, (否), Divergence and Disorder.
- At the mature stage, things may slow down and stabilize, but they must not stop. A turning point may appear. Taking situations predictable in the years to come, good leaders need to consider turnaround and/or expansion. Refer to Scenario 64, *Wei Ji* (未济), The Rippling River.

The Resonant Leader

Zhǔ qì zhě zhèn zhèn zhě dòng yě
主器者震。震者,动也。

- The person presiding over the ceremony strikes at the tripod, the symbolic instrument, to strike up the ritual. The function of the striker is to produce a mighty power which, just like that of pounding thunders, is to be felt by the attendants. Such striking effect of moving others is called resonance. Symbolically, this is about the essence of leadership – to influence followers through inspiring speeches.

  Refer to Scenario 51, *Zhen* (震), the Pounding Thunders.

  Leaders need to keep in mind that not all the audience will be inspired at what the leader says. Some may feel startled, like their reactions to thunders. This effect is called dissonance. Boyatzis and

McKee (2005), in their book entitled *Resonant Leadership: Renewing Yourself and Connecting with Others Through Mindfulness, Hope and Compassion*, express that it is the leader's choice to yield resonance or dissonance. In their synthesis of key findings from the fields of management, medicine, psychology, and philosophy, as well as from their experience with leading executives, they found out "how good leaders can become exceptional by developing resonance in themselves and with others" –

Great leaders are resonant leaders.

- *They are awake, aware, and attuned to themselves, to others, and to the world around them.*
- *They are mindful, moving people powerfully, passionately, and purposefully.*
- *They are stepping up, charting paths through unfamiliar territory, and inspiring people in their organizations, institutions, and communities.*
- *They inspire through clarity of vision, optimism, and a profound belief in their – and their people's – ability.*
- *They face sacrifice, difficulties, and challenges, as well as opportunities, with empathy and compassion for the people they lead and those they serve.*

In short, they are exciting and get results.

The Extraordinary Executor

yǒu shì ér hòu kě dà yǒu dà zhě bù kě yíng
有事而后可大。有大者不可盈。
yǒu guò wù zhě bì jì
有过物者必济。

❖ A good leader is a skillful problem solver. This kind of leader is promising—able to increase his capacity and expand his organization. Refer to Scenario 19, *Lin* (临), Interdependence and Intimacy.

- A leader who has accumulated outstanding achievements may reach a turning point if he appears too ascending, status conscious, and feels self – satisfied.

  Refer to Scenario 14, *Da You* (大有), the Vigor for Harvests; and Scenario 15, *Qian* (谦), the Mountain of Low Profile.

- A leader who is unconventional will be able to make extraordinary progress in his journey.

  Refer to Scenario 63, *Ji Ji* (既济), the Ripping River.

  Robert Frost (1874 ~ 1963), in his poem "The Road Not Taken", displayed an unconventional action that ordinary people would not take—

  Two roads diverged in a wood, and I—
  I took the one less traveled by,
  And that has made all the difference.

杂卦传（Záguà Zhuàn）
The Supplementary Comments

Qián gāng Kūn róu bǐ lè Shī yōu Lín Guān zhī yì huò yǔ huò qiú Zhūn xiàn
乾刚坤柔。比乐师忧。临观之义,或与或求。屯见
ér bù shī qí jū Méng zá ér zhù Zhèn qǐ yě Gèn zhǐ yě Sǔn Yì shèng
而不失其居。蒙杂而著。震,起也。艮,止也。损、益,盛
shuāi zhī shǐ yě Dà Xù shí yě Wú Wàng zāi yě Cuì jù ér Shēng bù lái yě
衰之始也。大畜,时也。无妄,灾也。萃聚而升不来也。
Qiān qīng ér Yù dài yě Shì Hé shí yě Bì wú sè yě Duì xiàn ér Xùn fú yě
谦轻而豫怠也。噬嗑,食也。贲,无色也。兑见而巽伏也。
Suí wú gù yě Gǔ zé chì yě Bō làn yě Fù fǎn yě Jìn zhòu yě Míng Yí
随,无故也,蛊则饬也。剥,烂也。复,反也。晋,昼也。明夷,
zhū yě Jǐng tōng ér Kùn xiāng yù yě Xián sù yě Héng jiǔ yě Huàn Lí yě
诛也。井通而困相遇也。咸,速也。恒,久也。涣,离也。
Jié zhǐ yě Jiě huǎn yě Jiǎn nán yě Kuí wài yě Jiā Rén nèi yě Pǐ Tài fǎn
节,止也。解,缓也。蹇,难也。睽,外也。家人,内也。否、泰,反
qí lèi yě Dà Zhuàng zé zhǐ Dùn zé tuì yě Dà Yǒu zhòng yě Tóng Rén qīn yě
其类也。大壮则止,遯则退也。大有,众也。同人,亲也。
Gé qù gù yě Dǐng qǔ xīn yě Xiǎo Guò guò yě Zhōng Fú xìn yě Fēng duō
革,去故也。鼎,取新也。小过,过也。中孚,信也。丰,多
gù yě qīn guǎ Lǚ yě Lí shàng ér Kǎn xià yě Xiǎo Xù guǎ yě Lǚ bù chù
故也。亲寡,旅也。离上而坎下也。小畜,寡也。履,不处
yě Xū bù jìn yě Sòng bù qīn yě Dà Guò diān yě Gòu yù yě róu yù gāng
也。需,不进也。讼,不亲也。大过,颠也。姤,遇也,柔遇刚
yě Jiàn nǚ guī dài nánxíng yě Yí yǎng zhèng yě Jì Jì dìng yě Guī Mèi nǚ
也。渐,女归待男行也。颐,养正也。既济,定也。归妹,女
zhī zhōng yě Wèi Jì nán zhī qióng yě Guài jué yě gāng jué róu yě Jūn zǐ dào
之终也。未济,男之穷也。夬,决也,刚决柔也。君子道
zhǎng xiǎo rén dào yōu yě
长,小人道忧也。

Invention and Innovation

Humble and busy in business

Qiān qīng ér yù dài
谦 轻 而 豫 怠。

- A humble leader tends to take a low profile, and to work creatively without putting off his tasks. A self – righteous person tends to get slack in his work, and to play with procrastination. The consequences are obvious—the former is busy (*Mang* 忙) in business while the latter indulged (*Wang* 亡) in leisure.

  Refer to Scenario 15, *Qian* (谦), the Mountain of Low Profile; and Scenario 16, *Yu* (豫), Spring Coming in High Spirits.

An essence of change

Gé qù gù Dǐng qǔ xīn
革,去 故。鼎 ,取 新。

- Innovation means making improvements on the current work practice, which entails two stages in its process—

  Stage 1. Identifying and getting rid of the parts that are malfunctioning or obsolete. This is what it means by *Ge* (革).

  Stage 2. Applying new parts to increase the effectiveness of the work process. This is what it means by *Ding* (鼎).

- The Chinese phrase *Gexin* (革新), meaning *innovation*, stems from the above two phrases of "革去故,鼎取新", taking the first character of *Ge* and the last character of *Xin*.

  Refer to Scenario 49, *Ge* (革), the Call for a Change; and Scenario 50, *Ding* (鼎), the Tripod of Tripartite Balance.

Application:

There are many examples of CEOs who conceptually and practically do renewal and revisal through creativity. Here are two of them.

Example 1. Zhen Yuan Group (贞元集团)

Zhen Yuan Group is located in the City of Anyang (安阳), Henan

Province (河南), the legendary site where the 64 Scenarios were developed by Zhou Wen Wang (周文王 refer to the Introduction), is named after the four overarching concepts in *I Ching*, "*Yuan*, *Heng*, *Li* and *Zhen*" (元,亨,利,贞 refer to Scenario 1, *Qian* 乾). The chairman selected the two characters to name his Group to inherit and keep up the values in the "Longma Spirit" (龙马精神). He designed the logo of "Longma" for the Group that embodies the three values—

Perseverance, continuity, and creativity.

Example 2. General Electric

Jack Welch, CEO of GE, remodeled GE through the following thrusts in which "planned abandonment" is *Ge* (革); and "change initiatives" is *Xin* (新):

Thrust	Effect
Planned abandonment	Freeing energy
Engagement	Adding energy
Change initiatives	Focusing energy
Learning infrastructure	Creating energy

Source: Krames, J. A. (2005). *Jack Welch and the 4E's of Leadership: How to Put GE's Leadership Formula to Work in Your Organization.*

The Characteristics of Innovation

Examining examples of creativity in innovative work both in history and at the present time, I have found that there are six characteristics in successful innovations, which are –

1. The call of change for social progress is a strong push factor.
2. The innovators tend to question and dare to challenge traditional perceptions that have been taken for granted for ages.
3. They do not deny the validity of the current practice. Rather, they are not satisfied with the existing standards; and they want to improve on the practice by introducing new mechanisms.

4. Improvement means applying with or reaching higher standards.
5. Innovation might cause new problems, hence the process of innovation is accompanied with solving possible problems.
6. They use intelligence, and rely on new science and technology.

Leaders Are Enterprising

Wèi Jì nán zhī qióng Jūn zǐ dào cháng xiǎorén dào yōu
未济,男之穷。君子道长,小人道忧。

❖ Leaders must be enterprising. If they feel they are not reaching the target set for themselves and for their organizations, the 3 – S trilogy will remind and push them to try even harder—

Struggle, Survival, and Success.

Refer to Scenario 64, *Wei Ji* (未济), the Rippling River.

❖ A person of noble character paves his way forward and upward; while a person of vile character treads his way backward and downward. The former looks after dignity, taking the pain to gain whereas the latter, a villain, looks for vanity, taking inflated pride in vain.

In practice, the Way (道) leaders pave their way is through various approaches, including the following –

A. Conferring

Leaders gather from different professions to confer with each other. Having periodical conferring sessions was the practice in ancient China. This method is mentioned in several scenarios in *I Ching*. Practitioners shared with others what they were doing well, and consulted others with expertise to get more perspectives to analyze the situations they were in, especially when they felt that they were able to do an excellent job on minor things but unable to achieve expected goals in managing major events

xiǎo shì tōng dá dà shì què nán yǐ rú yuàn yǐ cháng
(小事通达,大事却难以如愿以偿).

B. Self – understanding

Life journey is a learning journey. Leaders learn to be more self – understanding and to understand others. Our understanding is very limited in—

ourselves, others, organizational life, the environment we are in, nature, ...

The core concept of awareness (觉悟) in Buddhism provides an approach that is useful—

- Self - conscious, to surface one's attention and intention (自觉)
- Appreciative of others, to recognize their value (觉他)
- Conscientious, to notice the appropriateness of one's deeds and the consequences in the relations with others (觉行).

Coping with complexity and the tensions in an organizational life is what leaders consciously pay attention to. As early as in the seventies last century, Cleveland (1972), in *The Future Executive: A Guide for Tomorrow's Managers*, described two perspectives -

1. *Complexity*: It is too easy to describe the future executives as "change agents" - accelerating change is their destiny, and like it or not they will be its agents. It will not be a comfortable role. Picking their way through the jungle of complexity and making up their own policy as they go along, executives apprehend that the function of the executive is to make the difficult choices others are reluctant to make.
2. A web of tensions: What executives deal with is "not a tangle of togetherness but a web of tensions" - an organization consists not merely of the people in it, but of something more abstract: the interaction of these people with each other. Even if you know personally all the people in an organization, you still know very little about it until you learn how they work together, what cross - purposes and multiple aims are served by their competition and cooperation with each other.

C. Following the wind, not unconditionally

In response to external changes, whether they be societal, scientific or of policy, leaders get ready for a change accordingly but not unconditionally. The ways of following the wind are described in Scenario 57, *Xun* (巽 symbol of Wind), the Whistling Wind. Although most of the leaders are proactive, and the majority of the organizational members are conformable, leaders need to convince themselves and rationalize their proposals. There are three ways, among others, for advocating and implementing ef-

fective changes –

1. *Riding the change* Figuring out whether or not the external changes will form a prevailing style. Leaders ride the change: they follow the wind but do not follow the fashion; they are even against faddism. Harari (2003) elaborates General Powell's idea, "let situation dictate strategy". Powell points out the consequences of faddism, "Faddism generates confusion about priorities, reduces the leader's credibility, and drains organizational coffers and human resources."
2. *Making effective short – term wins* Douglas (2007) emphasizes that the key to effective short – term wins is that the objectives are meaningful, are attainable, and provide immediate feedback to reinforce effective practice and modify ineffective practice. Without short – term wins, the pain of change often overwhelms the anticipated long – term benefits.
3. *Closing the implementation gap* Douglas further explains the necessity of shortening the distance between administrators and front – liners: 1) you wont close the implementation gap with another set of three – ring binders or announcements about the latest initiative; and 2) close the gap with immediate wins, visible recognition of what works, a focus on effectiveness rather than popularity, and an appeal to the values that brought us all into this profession in the first place.

D. Watching out for the fade – away of traditional values

In the Chinese culture, it has long been valued for people to be good at hand – writing and writing style (文炳 wénbǐng). People appreciate beautiful hand – writing and splendid writing styles. Parents teach and supervise their children how to write well, even how to hold the pen. Once I was admiring the hand – writing of a manager in Singapore, and asked her how she had learned it. She said that her father was teaching her before she went to school, and that while she was practicing, her father stood by, holding a tobacco pipe, and knocked at the joints of her fingers with the pipe. People value good hand – writing because it is regarded as an important facet of a person's quality. This is represented in what Zhu Yuan Zhang (朱元璋), the emperor of the Ming Dynasty (明朝), depicted in his calligraphy as "书如其人" (cf. "文" *Wen*, and "质" *Zhi*, in Sce-

nario 22, *Bi* 贲, Face Values vs. Intrinsic Values).

Employers like to recruit those who write better than other applicants. But a discouraging phenomenon appears that it is more frequently than before to hear people excusing themselves for their hand - writing: "I use to write very well. And the beauty is fading away because of the computer". It is true. It is all because of the computer, which "affects" people's reading habit as well. Nowadays people still love reading, but they spend less and less time on book, and more and more hours "reading" the computer. An American manager says that usually he does not spend more than 10 minutes on a new book. A Chinese manager says he does not go beyond the first 10 pages of a book he buys from a bookshop. Such a computer syndrome has to be brought to a conscious level for managers themselves and for their subordinates.

Twenty - two years ago, in 1988, at Harvard, a professor asked me, "Do you think that computer will replace book in the next generation?" I said "No, Internet cannot replace books, and keyboard cannot replace hand for writing". Now, a generation later, we see conspicuous symptoms of the fade - out of hand - writing skills. While saying so, I am having my hands on the keyboard. However, I set some time a day to write with a pen. Professors in Beijing Normal University (北京师范大学) encourage students to jot down notes with hand rather than bringing in notebooks to class. This idea is very recommendable.

E. Tracing the origins (溯源 sù yuán)

The watershed between cultures lies in their philosophies; the core of each philosophy is the value system. Societal progress takes various paces, stable or revolutionary; cultural development is always steady and evolutionary, which counts for the relevance, pertinence and consistence of the importance of values and virtues for people, would - be leaders and leaders to hold on to. In an effort to search for the sources of the Chinese values and virtues in the Chinese classics, people find that they trace to *Yi Jing* (see Glossary, a list of about 100 attributes, values and virtues identified in *I Ching*; and another list of Western beliefs, values and desirable personal characteristics).

F. Updating daily, and upgrading periodically

Yì zhī wèi zì cóng rì cóng yuè Yì zhě rì yuè
易之为字,从日从月。易者,日月。

The Chinese character 易 (*Yi*) was created after the shapes of the sun (the upper part) and the moon (the lower part). This is one of the numerous interpretations of the meanings of *Yi*. Another interpretation which I like is, as the lower part has evolved from the shape of the moon to 勿 (wù, no; do not), "the sun going across the sky today is different from the sun yesterday". An inspiration to draw is that leaders update themselves daily, and often enlighten others with new ideas (日新月异). Daily renewal and revisal is a virtue advocated in *I Ching* and in *The Book of History* (《尚书·商书》, see "德日新" in the passage of 仲虺之诰 (Zhònghuǐ zhī Gào), to be possessed by a dynamic leader.

You may have had such an experience of feelings that when you were in high spirits, the sky looked so blue and the clouds so white; when in low spirits, the sky and the clouds appeared so dumb and dumpish. It was not how they appeared but how you felt. Nature takes its natural way; and we find our way, adjusting and attuning, by the day.

Glossary

A. Admirable Attributes, Values and Virtues in *Yi Jing* (about 120)

Scenario	
1	Perseverance, authenticity, simplicity, impartiality
2	Nurturing others as a responsibility, pleasant, gentle, cultivated, uprightness, righteousness
3	Waiving privileges, winning people
4	Enlightenment
5	Sincerity, trustworthiness
6	Assertiveness, fairness, vigilance
7	Tolerance
8	Conformity
9	Cultivation, graciousness
10	Circumspect, openhearted
11	Condescension for concord, balance for peace
12	Thriftiness, honesty
13	Civilization
14	Illumination, gentility
15	Humility
16	Sturdy, natural
17	Trustworthy
18	Propriety, persuasive
19	Infinite and authentic tolerance, care for the people
20	Courtesy
21	Reasoning, force with mercy
22	Self – constraint
23	Integrity
24	Graciousness, benevolence
25	Self – controlling, self – reliance
26	Earnest, modesty
27	Prudent, talents
28	Independent

续表

29	Cautious, collected, intelligent, courageous, unyielding, persistent, consistence, frugality, sustainability
30	Passion
31	Patience, authenticity, tolerance
32	Insisting on the doctrine of the mean
33	Sagacious
34	Upright vs. crooked, righteous vs. wicked, modest vs. haughty
35	Frank, forthright
36	Serene
37	Exemplary father, loving mother, family spirit
38	Observant
39	Introspection, self – containment, self – restraint
40	Forgiving
41	Self – contained, restraining greediness
42	Conformity, following the Good and the Kind
43	Resolute, power of resolution, spirited, amiable, graciousness
44	Wealth, symbolism, talents
45	Sincerity, consistent, persistent
46	Broad – minded, receptive, earnest
47	A noble man of principle, determination
48	Tradition, self – cultivation, resourcefulness
49	Circumspect, trustworthy, arduous, adaptable, and flexible (vs. suspicious, hesitative)
50	Symbolism, innovativeness, creativity
51	Great composure
52	Self – controlling, tranquil, articulate, consistent
53	Adaptability, tranquility (against impetuosity), dignity, continuous accumulation of merits
54	modesty (against arrogance), tranquility (against impetuosity)
55	Competitiveness, commonality, fairness
56	Detail orientation
57	Conformable (not unconditionally)
58	Exemplary leadership, fairness, integrity, authenticity
59	Cohesion, cleansing
60	Frugality
61	Authentic humility, sincerity, humility, honesty
62	Politeness
63	Pragmatism (against extravagance)
64	Adaptable, resilient

B. Beliefs, Values and Desirable Personal Characteristics in the West

Accomplishment	Economic security	Peace
Achievement	Effectiveness	Personal development
Adventure	Equality	Politeness
Affectionate	Exciting life	Power
Affiliation	Fame	Pride
Ambition	Family happiness	Rationality
Assisting others	Family security	Recognition
Authority	Forgiving	Reliable
Autonomy	Freedom	Religion
Beauty	Friendship	Respect
Belonging	Genuine	Responsibility
Broad – minded	Health	Restrained
Caring	Helpfulness	Self – control
Challenge	Honesty	Self – reliance
Cleanliness	Independence	Self – respect
Comfortable life	Improving society	Sincerity
Companionship	Innovation	Spirituality
Competent	Integrity	Stability
Competitiveness	Intellect	Status
Contribution	Involvement	Success
Conformity	Imaginative	Symbolism
Contentedness	Leisure	Taking risks
Control	Logic	Teamwork
Cooperation	Love	Tidiness
Courage	Loving	Tenderness
Courteous	Maturity	Tranquility
Creativity	Nature	Wealth
Dependable	Obedience	Winning
Discipline	Order	Wisdom

Adapted from Boyatzis and McKee (2005).

Appendix 1
The Five Classics, Four Books, and the Thirteen Confucian Classics
（四书五经，十三经）

- 春秋时期，儒家奉以前的经典为“经”，儒家撰写的为“书”。
- 五经：儒家经典原为六部，即《周易》、《尚书》、《诗经》、《礼记》、《乐经》及《春秋》。《周易》列入经典后，始称《易经》。秦朝始皇帝焚书坑儒，《乐经》散失，仅存《乐记》一篇，并入《礼记》中，遂有五经，即《经易》、《尚书》、《诗经》、《礼记》及《春秋》。现在所称五经，不包括《春秋》，而列入《春秋左传》。
- 四书：《论语》、《大学》、《中庸》及《孟子》。
- 十三经：汉朝独尊儒术，指定五部经典（五经，见上）。到南宋时确定为十三部，即《易经》、《尚书》、《诗经》、《周礼》、《仪礼》、《礼记》、《左传》、《公羊传》、《穀梁传》、《孝经》、《尔雅》、《论语》和《孟子》。十三经不包括《春秋》，也不包括四书中的《大学》和《中庸》。其沿革见下表。

<table>
<tr><td rowspan="12">十三经</td><td rowspan="5">六经</td><td rowspan="4">五经</td><td>《周易》（《易经》）</td></tr>
<tr><td>《书》（《尚书》）</td></tr>
<tr><td>《诗》（《诗经》）</td></tr>
<tr><td>《礼》（《礼记》）</td></tr>
<tr><td>[《春秋》]</td></tr>
<tr><td></td><td>[《乐》（《乐经》）]</td></tr>
<tr><td colspan="2" rowspan="7"></td><td>《周礼》</td></tr>
<tr><td>《仪礼》</td></tr>
<tr><td>《春秋左传》</td></tr>
<tr><td>《公羊传》</td></tr>
<tr><td>《穀梁传》</td></tr>
<tr><td>《孝经》</td></tr>
<tr><td>《尔雅》</td></tr>
<tr><td colspan="2">四书</td><td>《论语》[《大学》，《中庸》]
《孟子》</td></tr>
</table>

Appendix 2
The Formation of the Book of Changes
(《周易》形成的年代)

Times Dynasty	Part of the Book	Designer Legendary Author
Prehistory ? ~ 3000 B. C. Shang (商朝) 1300 ~ 1046 B. C. Shang Zhou Wang 1075 ~ 1046 B. C.	The Eight Diagrams, embracing Taiji (八卦, 含太极) Jing (经 Book I)	Fu Xi (伏羲) Zhou Wen Wang (周文王)
Western Zhou (西周) 1046 ~ 771 B. C. Wu Wang (武王) 1046 ~ 1042 B. C. Cheng Wang (成王) 1042 ~ 1020 B. C.		Zhou Gong (周公)
Eastern Zhou (东周) 770 ~ 256 B. C. The Spring and Autumn Period (春秋) 722 ~ 481 B. C.	The Commentaries Zhuan (传 Book II, The Ten Essays 十翼)	Confucius (孔子 551 ~ 479 B. C.) and other Confucian scholars
Western Han 西汉 206 ~ 25 B. C.		

Appendix 3
Contributions of the Chinese classics to Leadership

The ancient cosmopolitan perspectives (high sky, high mountains, and high seas) are reflected lively in modern, metropolitan practices (high way, high tech, and hyper link).

Chinese Perspective	Western Theory
书不尽言,立象尽意	Symbolic leadership Design, creativity
圣人设卦,以尽情伪	Situational leadership Scenario, analysis
师以众正,正而王	Behavioral leadership, Trait theory, attributes
元亨利贞,合礼长人	Principle - centered leadership
刚柔立天地,仁义立人君	Leadership philosophy
自强不息,厚德载物	Cultural leadership: Corporate value system, virtues
损上益下,有孚惠心	Facilitative leadership
主器者震,震者动也	Resonant leadership, Power - influence approach
言者尚其辞	Leadership communication
劳谦君子	Servant leadership
悦以先民,民悦无疆	Exemplary leadership
革去故,鼎取新	Innovative leadership
与时偕行 为道屡迁,唯变所适	Transformational leadership Leading change

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《诗经》（*The Book of Poems*）

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后 记

读者看到，每一卦的卦象或抽象、或形象地勾勒出该卦所要描绘的情形，十翼的“象传”给以文字描述；每一卦的主题（卦辞）点出该卦的要义，十翼的“彖传”纲领式地诠释其内含的哲理，并告诉应对这种情形的人所要具备的特质及需要采取的适当行为。读了八八六十四种情形，相信读者定能够获得灵感（Inspiration），不仅想到如何应用（Application），更要捕捉灵感中应对现实情形的新的原则和方法。《易经·系辞上传》第十二章里讲到，“圣人有以见天下之动，而观其会通”，“会通”是由分析动因、动机、动力和动态而来。《易经》提供的法宝之一，就是当面对一种情形时，分析情形特点，发展地、开放式地考虑应变之策，阶段性地回顾走过的路程。

《易经·系辞上传》第十章里“以言者尚其辞，以动者尚其变，以制器者尚其象”，是在告诉人们，讲话者要有影响力，在于其言辞；推展正在做的事，要讲究适时调整；设计自己的工作或产品，重要的是其形象、象征意义和内涵。这对每个人尤其是领导者都不无启迪。

《易经》第六十三卦“既济”（已过河），指事物已发展到理想状态，而设最后一卦第六十四卦为“未济”，即新的矛盾又出现，还未过河，并以“小狐过河”的寓言形式告诫人们，湿其尾将影响速度，浸了头就更难以渡过难关。这使人们认识到，“打江山易，守江山难”，要有忧患意识；这更是在说，到了第六十三卦，要讲的都讲了；从第六十四卦，不是完结而是开始，由读者去继续前瞻新的可能出现的情形，设计自己的路线。

避暑山庄里有个“四知书屋”，为政要做到“知微，知彰，知柔，知刚”，此四知取自《易经》。作者在此也提出，为人要正面体现“人格，性格，体格，国格”，此四格提炼自《易经》。通晓“四知”，具备“四格”，就明白变之燮理存于周围，不变之宗存于《易经》。在当今“加速、扩展、跨领域、交叉学科”（expanding, accelerating, interdisciplinary and cross－boundary）的变化情势中，取自国学的思维工具更能帮助我们适应并驾驭变化。

张延明

2009 年元月

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